

THE ECLECTIC REVIEW,

FOR AUGUST, 1824.

Art. I. 1. *Journal of a second Voyage for the Discovery of a North-West Passage from the Atlantic to the Pacific ; performed in the Years 1821, 1822, and 1823, in His Majesty's Ships Fury and Hecla, under the Orders of Capt. William Edward Parry, R.N., F.R.S., and Commander of the Expedition. Plates and Maps. 4to. pp. 601. Price 4l. 14s. 6d. London, 1824.*

2. *The Private Journal of Captain G. F. Lyon of H. M. S. Hecla, during the recent Voyage of Discovery under Captain Parry. 8vo. pp. 480. Map and Plates. Price 16s. London, 1824.*

MOST gratifying was the return of the skilful and hardy seamen who had exposed themselves to perils, the bare recital of which makes a landsman shudder, and whose long absence began to suggest a feeling that the solution of a barren problem in geographical science was not worth so valuable a risk. This gratification was, however, we confess, considerably lessened to us by the intimation which 'followed hard upon,'—that the same gallant individuals were about to renew their laborious and hazardous researches in the same direction. It may betray a very unscientific spirit, to say that we regret this ; but we cannot help thinking that enough has been done for knowledge, and that further perseverance in an enterprise which, if not hopeless, is at least unprofitable, is a blameworthy risk of valuable lives. The notion of making the navigation of the Polar seas subservient to the interests of commerce, must by this time be universally abandoned. The general character of the Arctic shores and waters has been sufficiently determined ; and enough is known of the habits and qualities of the natives. Nor can we deem the more accurate delineation of the extreme boundary of the North American continent, an object of reasonable anxiety. The discoveries of Capt. Parry, with the singularly intrepid and skilful

investigations of Capt. Franklin and his companions, have set the main questions at rest; and the addition of a few details to the collections of science, will be dearly purchased by the privations and hazards incurred in their acquisition. The resolution is, however, taken, and in progress of execution. All, therefore, that remains, is to attend our fearless countrymen with our best wishes for a fair passage through Regent's Inlet, and a safe return through Behring's Straits.

The narrative of the late expedition, though it shews the efficiency of the plans adopted for the accommodation and security of the crews, suggests much cause for apprehension and anxiety. Independently of the usual hazards from the every-day casualties of sailing among shoals, currents, and ice, in all its various forms of embarrassment and danger, there were several occasions on which the safety of one, if not both of the vessels, hung on the extreme edge of destruction. When leaving Winter Island, after having been frozen up through a dreary period of two hundred and sixty-seven days, the ships encountered a most perilous navigation. They were hampered in all directions. The ice bore down on them with such force as to snap their hawsers, and bring them into contact under a tremendous pressure. On the following day, the *Hecla* having broken adrift from three hawsers, four or five of her crew were, each on a separate piece of ice, endeavouring to run out another, when they were carried to a distance from the ship. 'A heavy pressure closing the loose ice, unexpectedly gave them a road on board again: but for this circumstance, they must have been hurried away by the stream to certain destruction.' Two or three days after this escape, the following circumstances occurred.

'The flood-tide coming down loaded with a more than ordinary quantity of ice, pressed the ship very much at between 6 and 7 A.M. and rendered it necessary to get the stream-cable cut, in addition to the other hawsers, which were fast to the land ice. This was scarcely accomplished, when a very heavy and extensive floe took the ship on her broadside, and being backed by another large body of ice, gradually lifted her stern as if by the action of a wedge. The weight every moment increasing, obliged us to veer on the hawsers, whose friction was so great as nearly to cut through the bitt-heads, and ultimately to set them on fire, so that it became requisite for people to attend with buckets of water. The pressure was at length too powerful for resistance, and the stream-cable, with two six, and one five inch hawsers, all gave way at the same moment; three others soon following them. The sea was too full of ice to allow the ship to drive; and the only way in which she could yield to the enormous weight which oppressed her, was by leaning over on the land ice, while her stern at the same time was entirely lifted to above the

height of five feet out of the water! The lower deck beams now complained very much, and the whole frame of the ship underwent a trial which would have proved fatal to any less strengthened vessel. At the same moment the rudder was unhung with a sudden jerk, which broke up the rudder case, and struck the driver-boom with great force. We were in this state when, at 9 A.M., I made known our distresses to Captain Parry by telegraph, as I clearly saw that, in the event of another floe backing the one which lifted us, the ship must inevitably turn over, or part in midships. The pressure, however, which had been so dangerous to us, now proved our best friend; for the floe on which we were borne burst upwards, unable to resist its force; the ship righted, and, a small slack occurring in the water, drove several miles to the southward before she could again be secured and get the rudder hung; a circumstance much to be regretted at the moment, as our people had been employed, with little intermission, for three days and nights, attending to the safety of the ship in this tremendous tide-way.'—*Capt. Lyon's Journal*.

But the most hazardous situation in which the vessels were at any time placed, occurred on the homeward voyage. They were both 'beset,' and drifted along with the ice, at the mercy of the current. The frozen masses which surrounded them, were carried by the indraught up Lyon Inlet, and the ships 'drove the whole way close to the shore,' passing dangerous shoals at the distance of only a cable's length, with 'the ice running two knots.' If they had grounded in shoal water, 'the whole body of ice must have slid over' them; 'but,' writes Capt. Lyon, 'as that good old seaman, Baffin, expresses himself, "God, which is greater than either ice or tide, always delivered us." ' During the twelve days which they passed in this suspense, they suffered more anxiety than at any other period of the voyage. Ten of the twelve nights were passed by Capt. L. on deck, in expectation, each tide, of some decided change in their affairs, either by being left on the rocks, or by taking the ground.

It will be recollected, that, in the first voyage, the Hecla was the principal ship, and that her companion, the Griper—'the miserable little Griper'—proved in all respects unfit for the service on which she was employed. A plan was accordingly adopted for the second expedition, which answered completely, and of which, indeed, the advantages were so obvious, that some surprise is excited by its non-employment in the first instance. A consort, the Fury, was provided for the Hecla, as nearly as possible on the same scale of size, accommodation, and equipment. Thus, every article used on board one of the vessels, became, on any emergency, applicable to the use of the other. Masts, yards, sails, anchors, were all of similar dimensions, and by thus being made duplicates of each other,

were available in either case. The good effects of this system were actually experienced in the important article of anchors, several of which were broken by various mischances, and their loss was in this way supplied. Every possible method of counteracting the rigours of the Polar climate, and of adding to the comforts of the officers and crew, was adopted, a number of important improvements on the former arrangements being introduced. With a view to lighten the vessels as far as possible, while crossing the Atlantic, the *Nautilus* transport was appointed for the conveyance of stores as far as the margin of the ice. On Tuesday, May 8th, 1821, the squadron sailed from the Nore. July 1st, the *Nautilus*, having been cleared of her supplies, left for England; and on the following day, the *Fury* and *Hecla* were off Resolution Island at the entrance into Hudson's Straits. Their first interview with the natives was on the 21st of the same month; and a more disgusting set of beings can hardly be imagined than these Hyperboreans appear in the somewhat too minute description of Captain Lyon. We dare not risk the annoyance of our readers by even approaching some of his details; but other particulars are so graphically illustrative both of the habits of savage life, and the humour of English seamen, that we shall select a few points of the general sketch. They were determined thieves, possessing, as Captain Parry rather daintily phrases it, 'in an eminent degree the disposition to steal all they could lay their hands on,' and even aspiring to a rivalry with more civilized depredators, by making sundry meritorious essays in the art of picking pockets. They were evidently practised in the matter of driving a bargain, and, though they were ultimately contented with humbler articles of traffic, made many attempts to procure saws and harpoons, in exchange for their oil and skins.

'In order to amuse our new acquaintance as much as possible, the fiddler was sent on the ice, where he instantly found a most delightful set of dancers, of whom some of the women kept pretty good time. Their only figure consisted in stamping and jumping with all their might. Our musician, who was a lively fellow, soon caught the infection, and began cutting capers also. In a short time every one on the floe, officers, men, and savages, were dancing together, and exhibited one of the most extraordinary sights I ever witnessed. The exertion of dancing so exhilarated the Eskimaux, that they had the appearance of being boisterously drunk, and played many extraordinary pranks. Amongst others, it was a favourite joke to run sily behind the seamen, and, shouting loudly in one ear, to give them at the same time a very smart slap on the other. . . . Our cook, who was a most active and unwearied jumper, became so great a favourite, that every one boxed his ears so soundly, as

to oblige the poor man to retire from such boisterous marks of approbation. Amongst other sports, some of the Eskimaux, rather roughly, but with great good humour, challenged our people to wrestle. One man, in particular, who had thrown several of his countrymen, attacked an officer of a very strong make; but the poor savage was instantly thrown, and with no very easy fall; yet, although every one was laughing at him, he bore it with exemplary good humour. The same officer afforded us much diversion, by teaching a large party of women to bow, curtsy, shake hands, turn their toes out, and perform sundry other polite accomplishments; the whole party, master and pupils, preserving the strictest gravity. As sailors seldom fail to select some whimsical object on whom to pass their jokes, they soon found one in the person of an ugly old man, possessing a great stock of impudence, and a most comic countenance. He had sold all his clothes, with the exception of his breeches; and in this state they made him parade the decks, honoured by the appellation of king. Some rum was offered to this exalted personage, but he spat it out again with signs of great disgust. In order to shew him that it might be drank, one of the seamen was told to finish the glass; but he refused to touch it "after such a brute." The boatswain, however, with much humour and a knowing look, stepped forward, saying, "Here, hand me the glass, I'll drink with the gentleman," and nodding a health, which was returned by our king, he drank off the grog. Sugar was offered to many of the grown people, who disliked it very much, and, to our surprise, the young children were equally averse to it.

Captain Lyon's Journal.

As a voyage of discovery, the exertions of the expedition may be considered as commencing on the north-eastern shores of Southampton Island. The first attention of Captain Parry was directed to the solution of the long doubtful questions respecting the insularity of the extensive tract just named, and the real character of Repulse Bay. Any person who may have had occasion to examine the maps of these regions, previously to the present survey, must have been struck with the uncertainty which pervades them; and whoever may have paid any attention to the controversy respecting the accuracy of Captain Middleton's observations and inferences in 1742, will find them here verified in all their leading features. The Frozen Strait of that officer, fully justifies its name; Southampton Island is correctly so termed; and the shore of Repulse Bay has been traced from Beach Point to Cape Montagu. The line of coast on the north-eastern quarter of the island just mentioned, is deeply indented by 'one of the most magnificent and com-
'modious harbours, perhaps, in the known world;' having but the one defect of being altogether useless, since, though 'the
'whole British navy might find anchorage' in it, not a single line of battle ship is ever likely to seek shelter in such an out-of-the-way sort of place.

From about the middle of August until the 8th of October, was occupied in most intricate and frequently hazardous operations. The exploration of two capacious indentations of the continent, Gore Bay and Lyon Inlet, besides the investigation of the islands and channels, among and through which the vessels were navigated, took up much time, and involved many anxieties. At one period, after having worked through the principal dangers and difficulties of their sinuous track, they were drifted so far back, though by a different and less circuitous course, as to find themselves, in the beginning of September, at nearly the same spot as that on which they had been on the 6th of August. Early in October, the signs of approaching winter became unequivocal, and the ships were placed in a situation of imperfect security, in a bay on the southern coast of an island off the northern cape of Lyon Inlet, in latitude $66^{\circ}.11'.24''$. 5. N. longitude $83^{\circ}.09'.49''$. 6. W.

' In reviewing the events of this our first season of navigation, and considering what progress we had made towards the attainment of our main object, it was impossible, however trifling that progress might appear upon the chart, not to experience considerable satisfaction. Small as our actual advance had been towards Behring's Strait, the extent of coast newly discovered and minutely explored in pursuit of our object, in the course of the last eight weeks, amounted to more than two hundred leagues, nearly half of which belonged to the continent of North America. This service, notwithstanding our constant exposure to the risks which intricate shoal and unknown channels, a sea loaded with ice, and a rapid tide, concurred in presenting, had providentially been effected without injury to the ships, or suffering to the officers and men; and we now had once more met with tolerable security for the ensuing winter, when obliged to relinquish further operations for the season. Above all, however, I derived the most sincere satisfaction from a conviction of having left no part of the coast from Repulse Bay eastward in a state of doubt as to its connexion with the continent.'

Captain Parry's Journal.

The arrangements made for the warmth and comfort of the crews, seem to have answered satisfactorily. Among the amusements which were devised for passing away the time, and keeping up the spirits of the men, theatrical exhibitions were not forgotten. Divine service, too, was performed at the stated seasons, and psalmody was duly executed by a barrel organ, which 'played at proper intervals.' A reading and writing school was well attended in the evening of the week days. Against the danger which was incurred by the free use of fire in heating the flues, the most judicious precautions were adopted; and among these was not forgotten the very

important expedient of keeping open holes in the ice, that a full supply of water might be constantly at hand. These orifices swarmed with myriads of small shrimps (*cancer nugar*); and these ravenous little animals made strange depredations on the different articles of food which were occasionally immersed in the sea for the purpose of being thawed or deprived of part of their salt. It had been for some time remarked, that the meat which was put down to soak, came up most unaccountably diminished in substance; but the cause remained unsuspected, until a goose, belonging to the officers of the Hecla, having been left in the water eight and forty hours, made its re-appearance picked to the bone, and presenting the mortifying aspect of 'a skeleton most delicately cleaned.' After this, the voracity of these dexterous anatomists was turned to better account: and only such small animals as it might be desirable to preserve as osteological specimens, were entrusted to their skill as dissectors. Captain Lyon says, that they 'never devoured the sinews.' Captain Parry, on the contrary, states, that several specimens were rendered imperfect by their indiscriminating ravenousness, and that it became, in consequence, necessary to enclose the subject 'in a net, or bag with holes, to which the shrimps could have access, but which prevented the loss of any of the limbs, should the cartilage of the joints be eaten.' On Christmas Eve, two farces and phantasmagoria amused the crews. On Christmas day in the morning, church service edified them; and the festival closed with a dinner of *fresh* roast beef, cranberry pies, and puddings of every shape and size, with *full allowance of spirits*.

Among the meteorological phenomena, the Aurora Borealis was the most conspicuous and impressive.

'As we now had seen the darkest, although not by many degrees the coldest season of the year, it may not here be irrelevant to mention the beautiful appearance of the sky at this period. To describe the colours of these cloudless heavens would be impossible, but the delicacy and pureness of the various blended tints excelled any thing I ever saw, even in Italy. The sun shines with a diminished lustre, so that it is possible to contemplate it without a painful feeling to the eyes; yet, the blush colour which in severe frost always accompanies it, is, in my opinion, far more pleasing than the glittering borders which are so profusely seen on the clouds in warmer climates. The nights are no less lovely, in consequence of the clearness of the sky. The moon and stars shine with wonderful lustre, and almost persuade one to be pleased with the surrounding desolation. The aurora borealis does not appear affected by the brilliancy even of the full moon, but its light continues still the same. The first appearance of this phenomenon is generally in showers of falling rays, like those thrown from a rocket, although not so bright. These being in constant and

agitated motion, have the appearance of trickling down the sky. Large masses of light succeeded next in order, alternating from a faint glow resembling the milky way, to the most vivid flashes, which stream and shoot in every direction with the effect of sheet lightning, except that, after the flash, the aurora still continues to be seen. The sudden glare and rapid bursts of these wondrous showers of fire, render it impossible to observe them, without fancying that they produce a rushing sound; but I am confident that there is no actual noise attending the changes, and that the idea is erroneous. I frequently stood for hours together on the ice, to ascertain this fact, at a distance from any noise but my own breathing, and thus I formed my opinion. Neither did I observe any variety of colour in the flashes, which were to my eye always of the same shade as the milky way and vivid sheet lightning. The stars which gleam through the aurora, certainly emit a milder ray, as if a curtain of the finest gauze were interposed. It is remarkable that whenever the weather is calm, the aurora has a tendency to form an arch, at whatever position it may occupy in the heavens. On the 29th of this month we were particularly gratified by a beautiful exhibition of this kind at near midnight. A perfect arch was formed to the southward, stretching from east to west; its centre elevated about two degrees above the horizon. The night was serene and dark, which added considerably to its effect, and the appearance continued unchanged for about a quarter of an hour; but on a slight breeze springing up, small rays shot occasionally to the zenith, and the arch became agitated with a gentle and undulating motion, after which it spread irregularly, and separating into the usual streamers, soon diffused itself over the whole sky. In stormy weather, the northern lights fly with the rapidity of lightning, and with a corresponding wildness to the gale which is blowing, giving an indescribable air of magic to the whole scene.

‘I have never contemplated the aurora without experiencing the most awful sensations, and can readily excuse the poor untutored Indians for supposing that, in the restless motions of the northern lights, they behold the spirits of their fathers roaming in freedom through the land of souls.’ *Captain Lyon's Journal*.

But the event which most contributed to break the monotony of the scenery and of the occupations in which the navigators were engaged, occurred on the 1st of February, 1822, in the shape of a visit from a body of Eskimaux, who had just taken up their quarters in the neighbourhood, as affording them greater advantages for obtaining seals, than their former residence. As the acquaintance here commenced was subsequently renewed in a more northerly region, we defer any description until we reach that section of the journals. It was here that they first met with Iligliuk, a female of such marked shrewdness and intelligence, as to make her, altogether, the most advantageous specimen of Eskimaux intellect, that was met with throughout the voyage. Her husband, Okotook, was seized

with a severe inflammatory complaint, during the stay in this place, and, after the conjuror of the tribe had licensed his removal, he was brought on board for medical assistance, which was successfully applied. Poor Iligliuk's gratitude, however, though her attachment to her husband was remarkable, had as little sensibility as that of the most selfish of her thankless countrymen: the Kabloonas (Europeans) seem to have made a pet of her, and, as the natural result, she was completely spoiled.

'I am compelled to acknowledge that, in proportion as the superior understanding of this extraordinary woman became more and more developed, her head (for what female head is indifferent to praise!) began to be turned with the general attention and numberless presents she received. The superior decency and even modesty of her behaviour, had combined with her intellectual qualities, to raise her in our estimation far above her companions; and I often heard others express what I could not but agree in, that for Iligliuk alone, of all the Esquimaux women, that kind of respect could be entertained, which modesty in a female never fails to command in our sex. Thus regarded, she had always been freely admitted into the ships, the quarter-masters at the gang-way never thinking of refusing entrance to "the wise woman," as they called her. Whenever any explanation was necessary between the Esquimaux and us, Iligliuk was sent for quite as an interpreter; information was chiefly obtained through her, and she thus found herself rising into a degree of consequence to which, but for us, she could never have attained. Notwithstanding a more than ordinary share of good sense on her part, it will not therefore be wondered at, if she became giddy with her exaltation, assuming certain airs which, though infinitely diversified in their operation according to circumstances, perhaps universally attend a too sudden accession of good fortune in every child of Adam from the equator to the poles. The consequence was, that Iligliuk was soon spoiled, considered her admission into the ships and most of the cabins, no longer as an indulgence, but a right; ceased to return the slightest acknowledgement for any kindness or presents; became listless and inattentive in unravelling the meaning of our questions, and careless whether her answers conveyed the information we desired. In short, Iligliuk in February, and Iligliuk in April, were confessedly very different persons; and it was at last amusing to recollect, though not very easy to persuade one's self, that the woman who now sat demurely in a chair so confidently expecting the notice of those around her, and she who had at first with eager and wild delight assisted in cutting snow for the building of a hut, and with the hope of obtaining a single needle, were actually one and the same individual.' *Captain Parry's Journal.*

The most important part of this intercourse with the natives, consisted in the valuable geographical information which was by this means incidentally obtained. The natives were made

to sketch the outline of the coast, to the extent of their knowledge; and their descriptions, so far as verified by the expedition, were so correct as to justify a reliance on that portion which could not be brought under actual observation.

The second of July set the ships at liberty, and they made sail for the northward. On the 12th, they were off the estuary of Barrow River; a 'picturesque' stream, with a magnificent fall about two miles from the sea. On the 16th, they reached the island of Igloolik, which became a kind of central point in their subsequent movements. They were now, in fact, at the entrance of the outlet which they had been so long and so anxiously seeking, and which was to give them access to the Polar sea. The gratification which they felt at having reached this point of their course was, however, soon to receive a check, in the discovery of a level and continuous field of *old* ice, barring the passage from shore to shore. Thus circumstanced, nothing remained but to use the opportunity to the utmost advantage, and occupying the most favourable post in advance, to employ the season of besetment in land excursions and other modes of local investigation. A bay on the southern coast of Igloolik afforded the requisite shelter for the winter, and the usual methods were adopted for securing the ships, and for encountering the rigours of the climate. From the end of September, 1822, until the beginning of August in the following year, the vessels were thus stationary. The most interesting occurrences of this interval arose out of intercourse with the Eskimaux; and we shall here introduce a few particulars illustrative of the character and habits of that singular people.

The general features, bodily and intellectual, of this arctic race, are sufficiently known to render a minute delineation unnecessary: their appearance, their unsettled modes of life, and their relative civilization have been too often described to admit of any further elucidation, than by the introduction of some of the more striking facts and details preserved by Captains Lyon and Parry. The most conspicuous of their peculiarities were, certainly, very disgusting ones. The filthiness of their persons and their dwellings is so vividly painted by Captain L. as literally to turn a European stomach; and, desirable as it may be to have a thorough knowledge of savage life, there are some things connected with it that we would rather be ignorant of, than encounter the nausea inevitably consequent on learning their existence. Their persons are ingrained with accumulated filth; their huts, compactly built with slabs of ice, are the receptacles of all kinds of dirt and offal. The animals that they procure from land or ocean, are cut up in these close and unventilated dwellings; and our country-

men, when entering the narrow passages that lead to these wretched abodes, were sometimes obliged to wade, on their hands and knees, through a *sludge* of which we shall not attempt the analysis. Notwithstanding their entire dependence on such food as they may be able to procure by hunting or fishing, the seal and the walrus forming its chief varieties, they seem never to dream of economising their consumption, or of making any reserves of provision. Their gluttony is excessive.

' We found that the party who had been adrift, had killed two large walruses which they had carried home during the early part of the night. No one, therefore, came to the ships, all remaining in the huts to gormandize. We found the men lying under their deer-skins, and clouds of steam rising from their naked bodies. From Kooilitiuk, I learnt a new Eskimaux luxury: he had eaten until he was drunk, and every moment fell asleep, with a flushed and burning face, and his mouth open: by his side sat Arnalooa, who was attending her cooking-pot, and at short intervals awakened her spouse, in order to cram as much as was possible of a large piece of half-boiled flesh into his mouth, with the assistance of her fore finger, and having filled it quite full, cut off the morsel close to his lips. This he slowly chewed, and as soon as a small vacancy became perceptible, this was filled again by a lump of raw blubber. During this operation, the happy man moved no part of him but his jaws, not even opening his eyes; but his extreme satisfaction was occasionally shown by a most expressive grunt, whenever he enjoyed sufficient room for the passage of sound. The drippings of the savoury repast had so plentifully covered his face and neck, that I had no hesitation in determining that a man may look more like a beast by over-eating, than by drinking to excess. The women having fed all their better halves to sleep, and not having neglected themselves, had now nothing to do but to talk and beg as usual.'

Captain Parry had one day the curiosity to try how far a lad 'scarcely full grown,' would, if freely supplied, carry his powers of deglutition.

' The undermentioned articles were weighed before being given to him; he was twenty hours in getting through them, and certainly did not consider the quantity extraordinary.

	lb.	oz.
Sea-horse flesh, hard frozen	4	4
Ditto boiled.....	4	4
Bread and bread-dust.....	1	12
		<hr/>
Total of solids	10	4

' The fluids were in fair proportion—viz.

Rich gravy-soup	1½	Pint
Raw Spirits	3	Wineglasses
Strong Grog.....	1	Tumbler
Water	1	Gallon 1 Pint.

Captain Parry's Journal.

In the pursuit of their prey, the Eskimaux are patient and fearless, attacking the walrus without hesitation, and watching for hours the holes at which the seals rise for air. They venture with the utmost boldness on the drift-ice, and sometimes pay with their lives the forfeit of their temerity. In bodily strength they were decidedly inferior to their English visitors.

In whatever light the situation and manners of this people might present themselves to their visitors, the following two instances will shew that self-complacency was to be found even in this distant and dismal region.

' Superior as our arts, contrivances, and materials must unquestionably have appeared to them, and eager as they were to profit by this superiority, yet, contradictory as it may seem, they certainly looked upon us in many respects with profound contempt; maintaining that idea of self-sufficiency which has induced them, in common with the rest of their nation, to call themselves, by way of distinction, *Innuce*, or mankind. One day, for instance, in securing some of the gear of a sledge, Okotook broke a part of it composed of a piece of our white line: and I shall never forget the contemptuous sneer with which he muttered in soliloquy the word "Kabloona!" in token of the inferiority of our materials to his own.' *Captain Parry's Journal*.

A lady, answering to the harmonious name of Ang-ma-loo-too-ing-a, paid Capt. Lyon a visit, after having slept on board the *Fury*, and devoured all that she could procure.

' As I sat quietly drawing at my table, and appeared to be taking no notice of her, she walked about my cabin until she procured a good station opposite my large glass, and there amused herself by putting her features and hair into the most becoming shapes, smiling and placing her head in various pretty postures, looking at her teeth, and rubbing them with a piece of paper. But her eyes, which were really very handsome, occupied her chief attention, and for half an hour she continued to twinkle them in a most amazing manner. At length, unable to contain her admiration any longer, she turned round to me, and exclaimed that her "eyes were very pretty and good." ' *Captain Lyon's Journal*.

The dog is, to this people, what the horse is, in draught, to Europeans. Both our Captains purchased teams, and derived advantages as well as amusement from their services. Three of these animals drew Captain Lyon on a sledge weighing 100 pounds, at the rate of a mile in six minutes. His leader, a powerful beast, drew singly, 196 lbs. in eight minutes; and nine dogs were competent to the conveyance of two thousand weight, a mile in less than ten minutes. The two ships were fixed in the ice a mile from each other, and

Captain L, with one or two companions, frequently returned from the *Fury* to his own ship, 'in pitchy darkness, and amid clouds of snow-drift, entirely under the care of those trusty servants, who, with their noses down to the snow, have gallopped on board, entirely directed by their sense of smelling.' On one occasion, Captain Lyon, having accompanied some of the natives on a fishing excursion, gives the following animated description of the general habits of these invaluable and ill-treated animals.

'This excursion had given me many opportunities of observing the dexterity with which the sledges and dogs are managed, and which I had never seen to advantage at Winter Island. Our eleven dogs were large and even majestic looking animals; and an old one of peculiar sagacity was placed at their head by having a longer trace, so as to lead them through the safest and driest places; these animals having such a dread of water as to receive severe beatings before they will swim a foot. The leader was instant in obeying the voice of the driver, who never beat, but repeatedly called to him by name. When the dogs slackened their pace, the sight of a seal or bird was sufficient to put them instantly to their full speed; and even though none of these might be seen on the ice, the cry of "a seal! a bear! a bird!" &c. was enough to give play to the legs and voices of the whole pack. It was a beautiful sight to observe the two sledges racing at full speed to the same object, the dogs and men in full cry, and the vehicles splashing through the holes of water with the velocity and spirit of rival stage-coaches. There is something of the spirit of professed whips in these wild races: for young men delight in passing each other's sledge, and jockeying the hinder one by crossing the path. In passing on different routes, the right hand is always yielded, and should an inexperienced driver endeavour to take the left, he would have some difficulty in persuading his team to do so. The only unpleasant circumstance attending these races is, that a poor dog is sometimes entangled and thrown down, when the sledge with perhaps a heavy load, is unavoidably drawn over his body. The driver sits on the fore part of the vehicle, from which he jumps, when requisite, to pull it clear of any impediments which may lie in the way, and he also guides it by pressing either foot upon the ice. The voice and long whip answer all the purposes of reins, and the dogs can be made to turn a corner as dexterously as horses, though not in such an orderly manner, since they are constantly fighting, and I do not recollect to have seen one receive a flogging, without instantly wreaking his passion on the ears of his neighbours. The cries of the men are not more melodious than those of the animals, and their wild looks and gestures when animated, give them an appearance of devils driving wolves before them.'

Captain Lyon's Journal.

The most interesting portion of these elucidations of Esquimaux habits, is to be found in the ample details of the super-

stitutions of these unenlightened wanderers. Captain Lyon, who seems to have managed these people with the greatest possible dexterity, acquired so much influence with Toolemak, the principal *angetkok*, or *annatko*, that he displayed the utmost efforts of his magical skill, and permitted the captain to be present at his interviews with his *Tornga*, or 'patron spirit.'

'I took an early opportunity of requesting my friend to exhibit his skill in my cabin. His old wife was with him; and by much flattery, and an accidental display of a glittering knife and some beads, she assisted me in obtaining my request. All light excluded, our sorcerer began chanting to his wife with great vehemence, and she in return answered by singing the *Amna-aya*, which was not discontinued during the whole ceremony. As far as I could hear, he afterwards began turning himself rapidly round, and in a loud, powerful voice vociferating for *Tornga* with great impatience, at the same time blowing and snorting like a walrus. His noise, impatience, and agitation increased every moment, and he at length seated himself on the deck, varying his tones, and making a rustling with his clothes.

'Suddenly, the voice seemed smothered, and was so managed as to sound as if retreating beneath the deck, each moment becoming more distant, and ultimately giving the idea of being many feet below the cabin, when it ceased entirely. His wife now, in answer to my queries, informed me very seriously, that he had dived, and that he would send up *Tornga*. Accordingly, in about half a minute, a distant blowing was heard very slowly approaching, and a voice which differed from that we at first had heard, was at times mingled with the blowing, until at length both sounds became distinct, and the old woman informed me that *Tornga* was come to answer my questions. I accordingly asked several questions of the sagacious spirit, to each of which inquiries I received an answer by two loud slaps on the deck, which I was given to understand were favourable. A very hollow yet powerful voice, certainly much different from the tones of Toolemak, now chanted for some time, and a strange jumble of hisses, groans, shouts, and gabblings like a turkey, succeeded in rapid order. The old woman sang with increased energy, and, as I took it for granted that this was all intended to astonish the *Kabloona*, I cried repeatedly that I was very much afraid. This, as I expected, added fuel to the fire, until the poor immortal, exhausted by its own might, asked leave to retire. The voice gradually sank from our hearing as at first, and a very indistinct hissing succeeded: in its advance, it sounded like the tone produced by the wind on the base chord of an Eolian harp: this was soon changed to a rapid hiss like that of a rocket, and Toolemak with a yell announced his return. I had held my breath at the first distant hissing, and twice exhausted myself, yet our conjuror did not once respire, and even his returning and powerful yell was uttered without a previous stop or inspiration of air. Light being admitted, our wizard, as might be expected, was in a profuse perspiration, and certainly much exhausted by his exertions, which had continued for at least half an hour. We now

observed a couple of bunches, each consisting of two stripes of white deer-skin and a long piece of sinew, attached to the back of his coat. These we had not seen before, and were informed that they had been sewn on by the Tornga while he was below.'

Captain Lyon's Journal.

The familiar which was on this occasion called up 'from the vasty deep,' was a female; but Toolemak had a much more extensive acquaintance in the world of spirits. He boasted of possessing the confidence of ten superior genii, including a very knowing bear who roams among the polar ices, besides influencing an immense mob of inferior sprites. Of all these, the most eminent is Ay-willi-ay-oo, the Tornga to whom Capt. Lyon had the honour of an introduction. This Titania of the northern world is of gigantic stature, and has but one eye, the place of the other being occupied by a profusion of black hair; she has the control of all the inhabitants of the sea, and sometimes keeps them up so close as to put the Eskimaux in jeopardy of famine. In these cases, the magician is generally despatched on a visit to her abode, and his object is to cut off the hand in which she holds the spell that enthral the ocean tribes. If he succeeds in the entire amputation, of course complete liberation is the result; but if he have only partial success, there seems to be a graduated scale of gaol delivery. If her nails only are lopped away, the bears get loose; the abstraction of the first joint sets at liberty the smaller seal; that of the second, the larger species. The separation of the knuckles brings up the heads of the walrus; and at the division of 'the metacarpal bones,' the whales float on the surface. This 'female Polypheme' has a father, Nap-payook, a dwarf with but one arm. On another occasion, Capt. Lyon was present at a more public and elaborate performance of the same mummery. The lamps were extinguished one by one, and the clamours of the surrounding natives were added to the mystic chaunt of the Tornga, and the 'loud monotonous song' of the Annatko's wife.

'Toolemak, with shouts and strange noises, soon joined us, and his return to the world was hailed with great delight. A lamp being brought, the pale and exhausted Annatko crawled from behind his skreen, and seated himself among us. I could not but remark throughout the whole of the performance, which lasted about an hour and a half, the wonderful steadiness of our wizard, who, during his most violent exertions of voice, did not once appear to move; for, had he done so, I was so close to the skin behind which he sat, that I must have perceived it. Neither did I hear any rustling of his clothes, or even distinguish his breathing, although his outcries were made with great exertion. Once however, and once only, a short

cough, barely audible even to me, occurred while the old man was supposed to be in the other world:—*Capt. Lyon's Journal.*

These 'exhibitions'—as Capt. Lyon, by rather an unusual application of the word, terms them—are by no means of common occurrence. Their value and importance are enhanced by their rarity; and though there does not appear to be any bond of fraternity among the few professors of the black art, there is a tacit compact that their secret shall not be betrayed, nor their incantations made cheap by frequent repetition. When questioned by the *Kabloonas* on the subject, the conjurors maintained a mysterious silence, till, on one hapless day,—*in vino veritas*,—Toolemak so far forgot his dignified associations as to get drunk, and initiated Capt. Lyon into the whole routine of his jugglery.

'In the evening Toolemak rolled very jovially into my cabin, telling me, that having drank four glasses of 'hot water' at the *Fury*, he was come to do the same with me. He was immediately accommodated, and together with what he obtained from the officers, as well as myself, in about ten minutes gulped down five glasses and a half more of raw rum, which he designated as above. Nine glasses and a half of spirits were, however, too much for him, and in a short time he became most noisily drunk. Mr. Fife, who had been a little unwell in his stomach, quite delighted the old fellow by asking his assistance as a conjuror, and being shut up in a darkened cabin, he made the ship echo with his bellowings and exorcisms. All his familiar spirits were summoned in a bunch; and I could not but observe that the sage immortals were as drunk as the potent *Annatko*, who constrained them to answer for themselves. In fact, poor Toolemak was so overcome, and at the same time so little aware of it, that he made some curious mistakes, and betrayed all the secrets of his art, which I had in vain tried to learn from him in his sober moments. I found that his diving or retiring voice was, as I had before suspected, regulated entirely by speaking in his hands, and gradually covering his face with his jacket, until the tones were rendered indistinct and ultimately smothered. He made but an indifferent dive, yet, when I spoke to him, as I sat by his side, he assured me he was under the earth, and that not Toolemak, but his favourite spirit *Pamioli*, was now talking with me. While the conjurations were going forward, which lasted about half an hour, he frequently slapped Mr. Fife's stomach; and the latter being a very fat man, the hollow reverberation added not a little to the oddness of the ceremonies, for, at each beating, our *Annatko*, in an authoritative voice, commanded the pain to leave him. Our friend committed a thousand good-humoured extravagancies on being led back to my cabin, where he was carefully laid on a couch of skins. His own voice having entirely left him, he did nothing but chaunt in the tones of *Tornga*, no doubt fancying himself highly inspired. An occasional outcry for something to eat, was immediately succeeded by his falling on whatever food was at

hand, and biting it deeply with his short and strong teeth. One of the officer's doors was quite disfigured by these starts of frenzy. I never, indeed, saw a drunken man more good-humoured, and he chaunted out his terms of friendship to all around him, while to myself he occasionally turned with great gravity, saying that I was his son, and, as well as himself, was a great Annatko.

Captain Lyon's Journal.

The farce was concluded by a still more extraordinary feat, in the rapid disappearance of eleven pints of water down the parched throat of Toolemak. After each of the seventeen tumblers, he 'proudly patted his belly, exclaiming—*anatko ooanga* (I'm a conjuror).' But when the last was with difficulty emptied, and he could swallow no more, he gave in, with the humiliating confession, 'I'm no conjuror, I can drink no more.' In a few minutes, to the astonishment of all around him, he rose and walked to his sledge with little assistance, and reached it after a few tumbles in the snow, and in a perfect elysium of drunken gayety. It is remarkable that, though he had taken enough raw spirit to kill a European—what excuse can be made for so desperate an experiment?—it did not produce drowsiness, and that in the short space of one hour, though unable, at first, to support himself on his legs, he recovered their use. On the following morning, he had neither nausea nor headache.

This second winter appears to have been injurious to the health of the officers and crew, scurvy appearing among the former, and a greater liability to disease among the latter; and though serious consequences were prevented by prompt and judicious medical and dietetic treatment, there was reason to fear that, in the event of a longer sojourn in these inhospitable climates, the symptoms would return with increased force. This, with other cogent reasons, induced the commanders of the expedition to reverse a plan for the execution of which they had made preparation, by shifting a large proportion of the *Hecla's* provisions to the *Fury*. It had been arranged, that, as the stores were too far exhausted to allow of the further prosecution of the enterprise in both vessels, the latter should appropriate as large a quantity as possible of the provisions and equipment of the former, and proceed singly on the business of discovery. Nothing, however, was lost by the abandonment of this scheme, since the barrier of ice in the Strait of the *Fury* and *Hecla*, the sole outlet, on this coast, into the Polar sea, was found absolutely impenetrable. The ships left their anchorage at Igloolik on the 8th and 9th of August, 1823, and made the Orkneys on the 9th of October, after having en-

countered, in addition to the usual casualties of Arctic navigation, the perils to which we referred at the commencement of the article, and which nearly made Lyon Inlet the termination of their homeward voyage.

The period of detention, both while seeking a passage through the Strait of the Fury and Hecla, and in the winter-quarters, was actively employed in boat surveys and in land expeditions. The result of these exertions has given an accurate outline of the coasts, bays, islands, and inlets in this direction, and determined the junction of the strait just named with the ocean. The latitude of Igloolik is $69^{\circ} 21' N.$, and its longitude $81^{\circ} 36' 34'' W.$ The extreme points reached in the course of the voyage may be stated in general, at nearly the 70th degree of latitude, and the 84th of longitude.

It may now, we suppose, be considered as an established point in geography, that a North-west passage exists;—whether practicable or not, is a different question;—and the discoveries of Hearne, Mackenzie, Franklin, and Parry, have made it all but certain, that the northern coast of the American continent does not extend beyond the 70th or 71st parallel of latitude. Captain Parry, notwithstanding former failures, is still sanguine in his expectation of ultimate success, and expresses his hope that Regent's Inlet may be found to afford the desired communication.

Of the two volumes before us, the Quarto, in particular, betrays marks of haste in the getting up. Some of the plates are good, and all are well adapted to the purpose of illustration; but the aquatints are, with one or two exceptions, of inferior and inadequate execution. The maps are good, though by no means highly engraved. The composition of the narrative is creditable to Captain Parry as a writer, though the necessarily minute information abates something from its interest to general readers. In this respect, Captain Lyon's Octavo volume will be more generally acceptable. Written for the perusal only of his own family, it is stripped of those professional particularities that are indispensable in an official narrative; and the quaintness and dry humour of the style, give a raciness to the narrative. It has a valuable chart for general purposes, but we would willingly have given up all the plates of costume for a map of more specific detail.

Art II *A Memoir of Central India, including Malwa, and the adjoining Provinces; with the History and copious Illustrations of the past and present Condition of that Country.* By Major-General Sir John Malcolm, G. C. B. K. L. S. 2 vols. 8vo. Second Edition. Map. pp. 1127. London, 1824.

IT seems now to be a settled point, that every ruler in British India, from the prince who commands the resources of an extensive kingdom, to the petty rajah of some score or two of villages, is to hold his temporalities on terms of allegiance and feudality to the *musnud* of Leadenhall-street. This policy, however, has not been adopted without much hesitation; and, at one time, even after it had been acted upon to a considerable extent, it appeared to be rejected in favour of a more moderate and unambitious system. Two of the British governors of India, one an experienced soldier, the other conspicuous for wisdom in civil life, made considerable sacrifices, and abandoned settled alliances and contracts, in preference to maintaining a dominion so gigantic and so unsafe. They were of opinion, not only that the East India Company were masters of quite as much territory as could be governed with advantage to themselves and to their subjects, but that they occupied a station so well adapted both for defence and menace, as to give them an efficient control over the restlessness and turbulence of the native powers. The Marquesses Wellesley and Hastings, in their splendid—we believe this is the established formula—administrations, went into the opposite extreme, and adopted a system of federation which placed the whole surface of India under their inspection, and all its resources at their command. The result of this has been, such an arrangement and extension of territory, as to insulate and overawe the more formidable of the native states, and to support the petty rajahs whose fortresses hem in the frontiers of Malwa and Berar, in their independence on their former masters, and their consequent dependence on British supremacy. But its effect has also been, to impose the absolute necessity of maintaining this dominion in its complete and unbroken extent, and of watching with unrelaxing vigilance every wheel and lever of this immense machinery. Every native court has been virtually compelled to admit an English garrison, and, specifically, to hold its contingent in readiness for English service. The residents at the different capitals of the Nizam, the Nag-poor Rajah, Holkar, and Scindia, are surrounded by efficient guards, which, in two remarkable instances, have been proved fully equal to the defeat of the native armies by which they were assailed. As we shall probably have to bring this part of

the subject forward in another article, we shall only observe, in this place, that such a rigid system of *surveillance* cannot but be most irksome and intolerable to those over whom it is exercised, and that their implicit acquiescence in its regular continuance must be considered as altogether out of the range of political calculation.

It is, perhaps, not within our competency to decide between the two systems. The first has appearances in its favour, and it is most in accordance with our notions of international relations. It presents an aspect of compact strength and honourable dealing, which strongly recommends it to moral preference, as well as of an abstinence from intrigue and intermeddling, that identifies it with sound policy. On the other hand, the peculiarities of local circumstances, habits, and opinions, are not to be overlooked. The institutions of a large proportion of the native governments are essentially adverse to a state of peace; and as Europeans can appear to them in no other light than that of interlopers and usurpers, their expulsion would be an object continually pursued in every variety of predatory inroad and confederated attack. The feuds and jealousies which have continually armed the native chiefs against each other, have been the sources of that weakness and misgovernment which have made Hindostan an inviting and easy prey to every invader from Alexander to Nadir Shah; and if the supremacy of the East India Company shall so repress her agitations and consolidate her resources as to give internal quiet and external strength to those extensive regions, it will be the most illustrious example on record of beneficial conquest.

It would afford matter of curious and interesting speculation, were we to retrace the history, and to determine the peculiar character of the different wars in which the present lords of Hindostan have been engaged, from the infancy to the consummation of their power. The fine military manœuvres of Lawrence and Coote, and the subtle policy of Clive, laid the foundation of the empire, whose armies, in the recent contest, advanced from all quarters of India to assert its supremacy, but whose commanders, at a period not far beyond the memory of aged men, were struggling, at the head of a few companies, for the insecure possession of a narrow district or a fortified rock. The contests which gave us the command of the Carnatic, were often of a doubtful kind. Hyder Ali had, probably, more decided military genius than any of the natives who have risen to permanent dominion, and his combined activity, courage, and skill, frequently drove his antagonists to the very edge of ruin. The defeat and death of his son, left the East

India Company without any immediately formidable antagonist, excepting such as might be raised up from the union of the Mahratta states; and the apprehensions from this quarter were, at one time, fraught with well-founded alarm. The advantages of European discipline had been duly appreciated by the native rulers; and one of the ablest of the Mahratta chiefs, Madhajee Sindia, had, with the aid of skilful French officers, succeeded in raising a numerous and well appointed army of effective regulars. This corps, formed by De Boigne, and subsequently commanded by Perron, was broken up by the victories of Wellesley and Lake, in the decisive campaign of 1803. It was quite obvious that the pacification which succeeded, rested on no ground more solid than that of reluctant submission to superior force, and that when the immediate pressure was withdrawn, the spirit of restlessness, intrigue, and uneasy subjection to a controlling power, would begin again to work. Nor were there wanting circumstances which might give to sanguine minds a prospect of ultimate success. The subsequent war between the English and Holkar, though terminating in defeat to the latter, was not only unmarked by that entire discomfiture which had usually attended the efforts of the natives against European discipline, but had been distinguished by events injurious to the reputation of the British arms. The disastrous retreat of Colonel Monson, and the calamitous failure at Bhurtpore, inspired the malcontents with new hopes, which the casualties and embarrassments of the war with Nepaul by no means tended to diminish. These elements of strife might, however, have long lain dormant, but for the unaccountable infatuation of the Paishwah, Bajee Row, the nominal head of the Mahratta league. This singularly weak and infatuated prince had been, after his defeat by Holkar, at the battle of Poonah in October 1802, replaced on his throne by British interference, and his dominions were most unfavourably situated for defence against the armies of the Company. But the considerations of prudence failed before the influence of Trimbuckjee, his unworthy favourite; and he engaged in a series of intrigues which brought on the late war, reduced him from the rank of a monarch to the condition of a prisoner at large, crushed the Mahratta power, put down the Pindarry system, and enabled Sir John Malcolm to present us with the admirable volumes before us.

Central India, including Malwa and the adjacent provinces, had been, from various circumstances, nearly closed against the curiosity of Europeans, until thus laid open to their investigation. The jealousy, ferocity, and lawlessness of the Mahrattas rendered their country unsafe to travellers; and the

robbers of various castes, some occupying fixed stations, and others moving over large tracts with incredible rapidity, must have made it a miserable abode to its peaceable inhabitants. This is a part of the general subject to which we may have to recur, but we shall pause in this place to notice one of the most singular of these predatory combinations.

The Thugs are composed of all castes; Mahomedans even were admitted; but the great majority are Hindoos; and among these the Brahmins, chiefly of the Boldelcund tribes, are in the greatest numbers, and generally direct the operations of the different bands. Their principal residence is on the banks of the Chumbul and Kuwary, north east of Gwalior, where they have villages, and usually maintain a connexion, or at least an understanding, with the manager of the district. Their expeditions, which extend as far as Nagpoor and the Deckan, have of late years been very frequent in Central India; and more than three hundred of them were in that country in A. D. 1819. They have fixed rules, particularly as to the division of booty. Auxiliaries to their enterprises are sought for in all ranks, but the most abandoned of the officers of government of the countries to which they proceed, are those they chiefly desire; and after having ascertained, by letter or verbal report, that circumstances are favourable, they usually send as precursors, for the purpose of minute local information, spies disguised as religious mendicants, as tradesmen, or as soldiers looking for service, who connect themselves with the loose characters of the country, and all is prepared for the principal party, which often consists of three or four hundred; but these are never seen together, though the different bands travel in perfect communication with each other. Some of them have horses, camels, and tents, and are equipped like merchants; others are dressed like soldiers going under a leader to take service; some affect to be Mahomedan beggars and Hindu Byragees or holy mendicants; they assume, in short, every disguise. Parties of the boldest and most active are always detached from the main band; these sometimes seek protection from travellers; at others, afford it: in either case, the fate of those who join them is the same. The Thugs have, concealed, a long silken cord with a noose, which they throw round the necks of their heedless companions, who are strangled and plundered. Their victims, who are always selected for having property, are, when numerous or at all on their guard, lulled by every art into confidence. They are invited to feasts, where their victuals and drink are mixed with soporific or poisonous drugs, through the effects of which they fall an easy prey to these murderers and robbers, the extraordinary success of whose atrocities can only be accounted for by the condition of the countries in which they take place. They attained great strength in Central India, and many gangs of this class passed annually through the country, on their way to the dominions of the Nizam and Peshwah. It is not six years ago since the manager of Mundissoor (Appah Gunghadar) surrounded a body of Thugs, who professed them-

selves, and appeared to be, a party of horse and foot soldiers that were escorting their baggage on camels and bullocks from the Deckan. He had, however, gained information who they were, and commanded them to submit; they refused, and an action took place, in which the Thugs were routed, some of them killed, and others made prisoners. The whole of their booty was captured, amounting in value to more than a lac of rupees, and comprising every variety of personal clothes and ornaments, rich and poor, for they plunder all classes indiscriminately. Among other articles a great number of their strangling cords were taken and exhibited.

Vol. II. pp. 187—190.

The country described by Sir John Malcolm, may be taken loosely as lying between the twenty-first and twenty-fifth degrees of North latitude, and the seventy-third and eightieth of East longitude, including the provinces situated between Harroutee and the river Taptee, North and South, and extending from Guzerat West, to Bundelound East. Within these limits, the principal sovereignties are the Mahratta dominions of Sindia and Holkar, the Afghan principality of Bhopal, and the different Rajpoot states. According to a more strict definition, Malwa Proper comprises the lofty table-land supported to the North and South by the mountain ranges of Mokundra and Vindhya, and stretching East and West from Bhopal to Dohud. It may be generally described as an elevated plain, open and highly cultivated, intersected by hills and low ridges, abundantly irrigated by rivers and tributary streams, covered with a rich soil, and enjoying a mild and healthy climate. For this fine country Providence, it appears, has done every thing; but the malignant passions of man have blasted it with the miseries of war and misrule: desolation has been sent forth over its fertile fields, both by the oppression of governors, and the wasting incursions of fierce and rapacious aliens.

The same impenetrable cloud of fable which envelopes the primary facts of Indian history, rests, dark and dense, on the early annals of Malwa. It is, however, sufficiently clear, that this province was under the administration of Hindu rajahs, who resided at first in Oojein as their capital, but subsequently in Dhar. Ferishta affirms, that it was one of the fifty kingdoms into which India was divided at the origin of the Hindu rule. When the Mahomedan invasions had dispossessed the native rajahs of Hindostan, Dhar became the residence of a Mussulman sovereign of Malwa, and its most splendid pagodas were dilapidated to build palaces and mosques for the intolerant conquerors. In 1404, however, Alif Khan, afterwards celebrated as Hoshung Shah, removed

the seat of empire to the extensive and romantic fortress of Mandoo, on the crest of the Vindhya mountains. This extraordinary capital lies in latitude $22^{\circ}.20'$ N.; Longitude $75^{\circ}.28'$ East; and, when in its splendour, occupied a site of which the circumference was not less than thirty-seven miles. It is on a level with the table-land of Malwa, from which it is only separated on the north by a deep and rugged ravine, from two hundred feet to four hundred yards in width. The southern face is formed by the very ridge of the Vindhya, and a strong wall enclosed the whole at the edge of the precipice. Within this secure and extensive precinct were combined the advantages of abundant water, rich soil, and healthy air. This favoured metropolis attained its highest magnificence under the reign of Mahomed Khiljee, a high-minded usurper, and sustained it under his immediate successors. It is now deserted and in ruins, but its remains attest its former splendour: the Jumma Musjeed, the mausoleum of Hussein Shah, the palaces of Baz Bahadur, still exhibited, in 1820, an imposing aspect, but the jungle was encroaching on their precincts, and they were fast mouldering to decay. The Mahomedan dynasties of Malwa were, at one time, powerful and flourishing, but they ultimately sank under the ascendancy of Akber, and their kingdom afterwards shared, as a province, the revolutions of Delhi, until the Mahratta hordes swept over it, and reduced it to their dominion.

The Paishwahs, or heads of the Mahratta league, had, so early as 1732, obtained, as Soubahdars, the investiture of this fine province from the Moghul government; but as it became subsequently divided into smaller states, we shall give a brief sketch of their history, beginning with that which fell under the sway of the family of Sindia. This race, of recent elevation, owes its rise to the talents of Ranojee and Madhajee, both retaining the original surname. The advancement of the first is attributed to accident. It was his very humble employment to carry the slippers of the Paishwah, and the latter having one day been long detained in the apartment of a rajah with whom he was holding conference, found on quitting the room, the guardian of his pantoufles fast asleep, with the object of his charge 'clasped with fixed hands to his breast.' Gratified by this care in so trifling a matter, the Paishwah advanced his faithful servant. Ranojee Sindia became an officer in the body-guard, and in the event ranked among the most active and enterprising of the Mahratta chiefs. His natural son, Madhajee Sindia, obtained by his abilities a station to which his birth gave him no claim. He was present at the battle of Paniput, in which the whole united Mahratta force

was routed, with tremendous loss, by the Afghan army of Ahmed Shah.

He fled from the disastrous field, but was pursued to a great distance by an Afghan, who, on reaching him, gave him so severe a cut on the knee with a battle-axe, that he was deprived for life of the use of his right leg. His enemy, content with inflicting this wound, and stripping him of some ornaments and his mare, left him to his fate. He was first discovered by a water-carrier, of the name of Rana Khan, who was among the fugitives: this man, placing him upon his bullock, carried him towards the Deckan. Madhajeo used frequently to recount the particulars of this pursuit. His fine Deckany mare carried him a great way ahead of the strong ambling animal upon which the soldier who had marked him for his prey was mounted; but, whenever he rested for an interval, however short, his enemy appeared keeping the same pace; at last his fatigued mare fell into a ditch. He was taken, wounded, spit upon, and left. He used to say to the British Resident at his Court, the late General Palmer, that the circumstance had made so strong an impression upon his imagination, that he could not for a long time sleep without seeing the Afghan and his clumsy charger pacing after him and his fine Deckany mare.' Vol. 1. pp. 118, 119.

Madhajeo was a consummate politician, and by degrees, providing cautiously but steadily, made himself master of a considerable territory. Notwithstanding occasional acts of violence, his disposition appears to have been mild; and, though the rapidity and extent of his conquests prevented the full accomplishment of his wishes, he was anxious to promote the beneficial administration of his dominions. The regular battalions of De Boigne secured his victory over the Rajpoot tribes, and over the inferior force of Junkajee Holkar; but, in the midst of his prosperous career, he died, at Poonah, in 1794. The following anecdote is too characteristic of this extraordinary man, to justify its omission. Madhajeo, although ruling with independent sovereignty, always affected to maintain an entire subserviency to the authority of the Paishwah. When he visited Poonah, the capital of the latter, during the rule of Madho Row,

* a scene was exhibited, which stands perhaps alone amid all the mummery to which the mock humility of artful and ambitious leaders has resorted to deceive the world. The actual sovereign of Hindustan from the Sutleje to Agra, the conqueror of the princes of Rajpootana, the commander of an army composed of sixteen battalions of regular infantry, five hundred pieces of cannon, and one hundred thousand horse, the possessor of two thirds of Malwa and some of the finest provinces in the Deckan, when he went to pay his respects to

a youth who then held the office of Paishwah, dismounted from his elephant at the gates of Poona; placed him in the great hall of audience below all the Mankarries, or hereditary nobles of the state; and when the Paishwah came into the room, and desired him to be seated with others, he objected on the ground of being unworthy of the honour, and, untying a bundle that he carried under his arm, produced a pair of slippers, which he placed before Madhoo Row, saying, "This is my occupation, it was that of my father." Madhoo, at the moment he said this, took the old slippers the Paishwah had in use; which he wrapped up carefully, and continued to hold them under his arm; after which, though with apparent reluctance, he allowed himself to be prevailed upon to sit down. This was not the only instance in which Madhoo Sindia professed to feel pride, instead of shame, at the recollection of the origin of his family, as well as of its first occupations. He had added to their property as Mahratta Ryots in the Deckan, by some purchases, and he desired to be called by the title he derived from his humble inheritance. The feeling was national, and made him popular; but he had, no doubt, other motives: these indeed are described in a common saying in India, "that Madhoo Sindia made himself the sovereign of an empire, by calling himself a Potail, or head man of a village." But, though we may smile at a conduct which appeared an endeavour to reconcile stations and duties that were incompatible, it must be confessed, that this able chief was throughout his life consistent in the part he acted; which appeared more natural, from the manly simplicity of character which led him equally to despise the trappings of state and the allurements of luxury. His actions were suited to the constitution of the society he was born in, which had a just pride in his talent and energy, and esteemed him one of the ablest, as he was the most successful of Mahratta leaders.' pp. 123—125.

Madhoo Sindia, having no sons, he was succeeded by his brother's grandson, the present Dowlet Row Sindia, whom he had adopted in preference to the elder branches of the family: he was not more than thirteen, when his grand-uncle died, and left him not only his vast possessions, but an army which rendered him the arbiter of the Mahratta empire. The dispositions of this youth are spoken of by Sir John Malcolm in favourable terms, but he was unfortunate in his choice of a minister, and the early part of his reign was disgraced by a series of grossly iniquitous transactions. At length he came in contact with the British armies; his trained brigades were dissipated, his immense train of artillery captured, and he was compelled to purchase peace by the surrender of his finest provinces in Hindustan, Bundelcund, and Guzerat. In this position he remained at the commencement of the late war.

The family of Holkar, or more properly Hukur, was of low origin, and the first who rose to eminence was Mulhar Row. This chief was born towards the close of the eighteenth cen-

tury, and, after having tended sheep, obtained an inferior command in the troops of a Mahratta leader, by whom he was transferred to the immediate service of the Paishwah. He distinguished himself in the campaigns which gave to his nation the provinces of Malwa, and obtained from his sovereign considerable grants of land in the newly conquered territory. At the fatal battle of Paniput, he was the only officer who effected an orderly retreat, though he is accused of having commenced it rather early. He died at the mature age of 76, with the reputation of a brave and skilful leader, probably superior to Madhajee as a warrior, though not his equal as a statesman. Kunder Row, the only son of Mulhar Row, had been killed in action, some years previously to the battle of Paniput, and his widow succeeded to the government of the Holkar state. The administration of this admirable woman, Ahalya Bacc, seems to have been a perfect model of wise and beneficent rule. The minister of the late chief intrigued against her, with the view of perpetuating his own authority; but she repelled with uncompromising firmness all the menaces and warlike demonstrations which he procured to be made in support of his schemes, and, when she had completely put down all opposition, finished by restoring him to favour and his former office on the ground of his previous services and his high character. Her next decided step was of doubtful policy, and yet with such perfect discretion was it taken, that it contributed most effectually to the tranquillity of her reign and the consolidation of her power. She consigned that part of the government which comprised the command of the army, and the title of sovereignty, to Tukajee Holkar, of the same tribe, though not of the same family with Mulhar Row. This frank and manly soldier never forgot his duty to his benefactress, nor abused the indulgence with which she invariably treated him. His military business kept him much out of the country, and he was, of course, frequently called upon to decide and act upon his own judgement; but, whenever practicable, he invariably referred to her as the supreme directress. In short

* Ahalya Bacc was the actual head of the government; and Tukajee, gratified by his high station and her complete confidence, continued, during her life, to exercise no duties beyond those of commander-in-chief of the army, and the collector of the revenues that his vicinity enabled him to realize with more convenience than any other agent of her administration. The servants of the Holkar government, who filled offices at the period, speak all the same language; and, with every disposition to praise Tukajee, strengthened by his grandson being on the throne, they never go higher in their

eulogium than to say, that he fulfilled all the expectation of Ahalya Bacc, and was to the last hour of his existence attentive, faithful, and obedient.'

Ahalya was, according to her measure of light, conscientiously religious, and seems to have mingled with the superstitions amid which she was born, sentiments and actions of a higher and more enlightened piety. The hours which were not given to the affairs of state, and the administration of justice, were employed in devotion and charity.

'She used to say, that she "deemed herself answerable to God for every exercise of power;" and in the full spirit of a pious and benevolent mind was wont to exclaim, when urged by her ministers to acts of extreme severity, "Let us, mortals, beware how we destroy "the works of the Almighty."'

Her application to the duties of her high office was intense and unremitting; and from the age of thirty to that of sixty, at which age she died, in 1795, she appears to have fully entitled herself to the enthusiastic veneration and attachment which were lavished on her by all classes of her subjects, and which still embalm her memory. Excepting in one solitary instance, her territories were never profaned by the foot of an invader; and that one aggression was so promptly encountered and defeated, as to compel the enemy to submission. One illustration of her jealous regard to justice, and to the rights of her subjects, is too striking to be passed over. Tukajee, while encamped in the neighbourhood of Indore, 'had desired' (at the instigation of some interested persons) to share in the 'wealth of a rich banker who died without children;' and, however unjust the interference of the chief, he had the sanction of the common practice of Native governments. The mind of Ahalya, however, was cast in a different mould; and when the widow appeared as a petitioner at the Durbar of that high-souled sovereign,

'Her story was listened to; a dress, which confirmed her as sole mistress of the house and property of her husband, was bestowed upon her; and Tukajee instantly received an order to march a short distance from Indore, and not to molest her city with unjust exactions. A ready obedience to the mandate made amends for the error of Tukajee, while the occurrence more endeared Ahalya Bacc to a town where her name is to this day not only revered, but adored.'

More instances of this kind might be quoted, but we must, however reluctantly, quit this part of our subject, adding only, that such was the veneration universally given to her character, as to fence her territory with a kind of sacred frontier.

Hostility against Ahalya Bae would have been a species of sacrilege; she was canonized both in the Hindu and Mohammedan calendar; the Nizam, the Paishwah, Tippoo Sultan, and Madhujee Sindia, emulated each other in demonstrations of respect. Having, soon after her husband's death, lost her only son, her later years were embittered by the determination of her only daughter, who became a widow, to burn. The agonizing entreaties of Ahalya were vain, and she commanded herself sufficiently to be present at the dreadful scene. But when the flame caught the funeral pile, she lost all self-control: her shrieks mingled with the frantic shouts of the multitude; she gnawed her hands in anguish, and for three days remained in speechless agony.

During the two years that Tukajee survived Ahalya Bae, the Holkar territories remained peaceful and prosperous; but his death was the signal for calamitous events. He left two legitimate and two natural sons. One of the latter, the celebrated Jeswunt Row Holkar, was compelled by the perfidious conduct of Casee Row, the elder of the former two, who had procured the assassination of his younger and more accomplished brother, to form a predatory compact with the notorious freebooter Ameer Khan. These men of desperate fortunes then commenced a universal foray, of which Sindia, who had assisted Casee Row, was the principal object. Jeswunt, who was far superior both in talent and courage to his companion, exerted himself with the utmost energy and boldness; he defeated a strong division of the disciplined batalions of Sindia, by a part of which he was subsequently joined, discovered, according to common belief, the treasure left by Ahalya Bae, and took every practicable measure for the resumption and permanent possession of his father's power. Dowlet Row Sindia now experienced the evil consequences of lending himself to the machinations of Casee Row; his dominions were laid waste, and his armies routed by the valour and conduct of Holkar, who met, however, with a severe reverse, which compelled him to abandon his capital.

It would be quite in vain for us to attempt even a sketch of the active career of this brilliant man. He gained in 1802, by his own desperate bravery, and the gallant conduct of a young English officer who commanded his infantry, the battle of Poonah, which dethroned the Paishwah, until the latter was restored by the interference of the English government. When, in 1803, Sindia and the Nagpoor Raja combined their forces against the East India Company, the aid of Jeswunt Row was purchased by the unqualified cession of all the provinces that had formerly been the appanage of the Holkar

family; and, though he failed in his undertaking he engaged, the following year, in the war to which we have before alluded. His repeated failures and ultimate discomfiture, aided by the effects of habitual indulgence in the use of strong liquors, appear to have brought on symptoms of the mental malady which became eventually complete derangement. With a view to remove every competitor for authority, he ordered, at the suggestion of an evil counsellor, the atrocious murder of his nephew, and the more justifiable execution of Casee Row. Having experienced the inefficacy of Mahratta tactics against European combination, he entered with the utmost energy on a series of measures for remodelling his army. He cast an immense train of brass artillery; labouring in person at the founderies, and often pouring the fused metal into the moulds. He regimented his troops of all arms, and incessantly reviewed them on an extended scale of manœuvring.

Jeswunt Row carried on these improvements in a manner that shewed the wandering of his mind. What he ordered must be done in a moment, or his violence was excessive: he personally superintended every operation, he was out at day-light drilling his troops, making the cavalry charge the infantry, the latter move upon the guns, which in their turn galloped to the flank and rear of the lines, and were made to fire close to the men and horses, to accustom both (as he used laughingly to observe) to stand the hottest fire. These sham fights took place twice a day, and he appeared directing every individual, as well as the whole, with a species of personal activity and energy that accelerated improvement in a degree almost incredible. But the career of this extraordinary man was drawing to a close: he had passed seven or eight months in scenes such as have been described, before his madness reached the height which led to his confinement. It had long been perceived by those around him; but the awe his character inspired, made all dread proceeding to extremities. Jeswunt Row was himself not insensible to the progress of his malady. His violent proceedings, and the severe account to which he called his principal officers after he returned from the Punjab, caused many of them to fly; and Balaram Seit, who had been the efficient agent employed in the negotiation with the British government, had risen to be his Dewan or minister. To him Jeswunt Row often communicated his alarm at the state of his reason. He was wont to exclaim with impatience, "What I say one moment, I forget the next; give me physic." Balaram used at the time to promise obedience to this request, and indeed to every other that Jeswunt Row made; and the latter, soothed by his compliance, thought no more of what had passed. Innumerable orders for putting different persons to death were given during his paroxysms; but one or two only suffered; the remainder were saved by the address and benevolence of the minister, who, while his natural timidity made him tremble for his own life, was always most anxious to prevent the de-

straction of others. But such scenes could not long continue. One night, when Gungaram Kottaree had the charge of the guard over the palace, all the females ran out, exclaiming they were in danger from the fury of the Maharaja. Gungaram, after directing them to a place of safety, entered the inner apartments; he at the same time sent for the minister Balaram: they could not at first discover Jeswunt Row, but, having brought lights, he was at last found trying to conceal himself in a large bundle of loose clothes. It was resolved by those present, that his insanity had reached an extremity, when he could no longer be suffered to go at large. Men were directed to seize him, and they took, or rather dragged him to an outer room, that the females of the family might return to their apartments. Although Jeswunt Row appeared, when force was used, mentally insensible to what passed, his bodily exertions to emancipate himself were very great, and, being increased by the strength which insanity creates, it required twenty or thirty men to master him; but that was at last effected, and he who had but a few hours before received a real or feigned obedience to the slightest order, was now bound fast with ropes like a wild beast. The night passed in anxiety, but a sensible resolution was taken to make no concealment. On the ensuing morning, the whole of the civil officers of the state and the army were informed, either by verbal or written communications, of his actual condition. No trouble ensued; all appeared contented to wait the result. On the third day, Jeswunt Row had an interval of reason: he asked why he had been bound, and, when informed of what had passed, he merely said, "You acted right, I must have been very mad; but release me from cords; send for my brother Ameer Khan, and make me well." pp. 248—251.

After this, his malady gradually lost its violent character, and he lapsed into idiocy. By careful attendance and milk diet, he was kept alive for three years, and died in October 1811. Much might be said on the subject of this chieftain's character, but too much still lies before us to admit of extended comment. His talents, his energy, his brilliant courage, were all his own; his excesses are, in part at least, to be charged on those who forced him the way of violence and crime. He came like a demon of destruction to undo the fair fabric of the virtuous Ahalya Baee; and from the hour he commenced his career in Central India, the work of desolation began. He leagued with the pests of India, the Pindarries, and gave to that body a strength and impulse which they could never have obtained from the comparatively feeble character of their principal leader, Ameer Khan.

Gurdee ka Wukht, or the period of trouble, is the name given to the period from 1800 to 1818; that is, from the first appearance of Jeswunt Row Holkar, as the supporter of his family against Dowlet Row Sindia, till the destruction of the Pindarries, A.D. 1818.

Ameer Khan appears to have been a man of little talent and less courage. His career was marked by deeds of treachery, perjury, and barbarity, unredeemed by a single highminded act. Had he been a man of real talent as a statesman and a general, he might, at one period of his life, have ventured, with a fair prospect of success, on the bold enterprise of restoring the Mohammedan ascendancy in Central India; but this was an effort beyond his range, and the Patan commander whose name once made India tremble, has sunk into the powerless chieftain of a petty state. His most atrocious action had its origin in the quarrel of two Rajpoot princes who were rivals for the hand of the beautiful Kishen Kower, daughter of the Maha Rana (great prince) of Odeypoor. It suited the views of Ameer Khan to forward the reconciliation of these chiefs, and he proposed to effect it by the intermarriage of each with a near relative of the other.

‘ To propitiate these nuptials, it was conceived that the honour of all parties required the death of Kishen Kower, the princess of Odeypoor. The question of this sacrifice was agitated when Ameer Khan was at Odeypoor, and that chief urged it strongly on the counsellors of the Prince, representing the difficulty of establishing peace while the cause of the war existed, and then pointing out the impossibility, without offending the two most powerful Rajpoot rulers in India, of giving his daughter to any other chief. To these he added arguments well suited to the high, though mistaken, pride of a Rajpoot, regarding the disgrace of having in his family an unmarried daughter. It is stated, and for the honour of human nature let us believe it, that neither arguments nor threats could induce the father to become the executioner of his child, or even to urge her to suicide; but his sister Chand Bae was gained to the cruel cause of policy, and she presented the chalice to Kishen Kower, intreating her to save her father, family, and tribe, from the struggles and miseries to which her high birth and evil destiny exposed them. The appeal was not in vain: she drank three poisoned cups, and before she took the last, which proved instantly fatal, she exclaimed, “ This is the marriage to which I was foredoomed.” All were acquainted with what was passing in the palace, and the extraordinary beauty and youth of the victim excited a feeling which was general in a degree that is rare among the inhabitants of India. This account is written from the report of several persons who were on the spot, and they agree in stating, that the particulars of Kishen Kower’s death were no sooner spread through the town of Odeypoor, than loud lamentations burst from every quarter, and expressions of pity at her fate were mingled with execrations on the weakness and cowardice of those who could purchase safety on such terms. In a short period after this tragical event, the public feeling was again excited by the death of the mother of the princess, who never recovered the shock she received at the first intelligence of the fate of

her beautiful and cherished daughter. If it is to the disgrace of the nobility of Odeypoor, that one of them (Adjeit Singh, a man of high rank, who possessed unbounded influence over the mind of his prince) proved base enough to act throughout as the instrument of Ameer Khan, the character of this proud race was redeemed by the conduct of Sugwan Singh, chief of Karradur, who, the moment he heard of the proceedings in the palace, hastened from his residence to Odeypoor, and dismounting from a breathless horse, went unceremoniously into the presence of his prince, whom he found seated with several of his ministers in apparent affliction. "Is the princess dead or alive?" was his impatient interrogation: to which, after a short pause, Adjeit Singh replied by intreating him "not to disturb the grief of a father for a lost child." The old chief immediately unbuckled his sword, which, with his shield, he laid at the feet of the Maha Rana, saying, in a calm but resolute tone: "My ancestors have served yours for more than thirty generations, and to you I cannot utter what I feel; but these arms shall never more be used in your service. As to you, villain!" he exclaimed, turning to Adjeit Singh, "who have brought this ignominy upon the Rajpoot name, may the curse of a father light upon you! may you die childless!" He retired from the assembly, leaving, according to the account of those that were present, an impression of awe and horror in the minds of all who heard him. Sugwan Singh lived for eight years after this occurrence; but, though he continued in his allegiance, he never could be prevailed upon to resume his arms. The last child of Adjeit Singh died a short time ago, and the event was deemed by the superstitious Rajpoots a fulfilment of the curse that had been pronounced upon him. He maintained his influence over the mind of his weak prince till very lately, when he was disgraced, to the joy of the inhabitants of Odeypoor, who continued to consider him as the chief cause of the self-murder of their regretted princess.

pp. 339—342.

From the time at which the insanity of Jeswunt Row rendered him incapable of directing the machine of government, all was anarchy in the Holkar state, and Ameer Khan was aiding and abetting in the general confusion. The government came into the hands of Toolsah Baee, the mistress of Jeswunt Row, as regent of the state, and guardian to Mulhar Row, the heir to the principality. This beautiful and fascinating, but abandoned and sanguinary woman, gave sanction to every species of misrule, and after a life of intrigue, licentiousness, and cruelty, was put to death in December 1817. Her terror was extreme, and her cries and intreaties incessant; but, in the language of an eye-witness of the tragical scene, 'not a foot stirred, and not a voice was raised, to save a woman who had never shewn mercy to others.' Tantia Jogh, a Brahmin of much talent, and the present minister of the Holkar state, appears to have been a prime mover of this transaction.

There still remains to be noticed an important branch of the Mahratta dynasties of Malwa. Among the chiefs who obtained settlements in the conquered countries of Central India, Anund Row, of the Puar family, secured the investiture of the principality of Dhar. His son and successor, Jeswunt Row Puar, who fell in the battle of Paniput, appears to have been a high-spirited and amiable man.

'The following anecdote,' writes Sir John Malcolm, 'of this chief, was related to me by one of my most respectable native writers, Khealee Ram, who had at one period, the management of Bersiah. He said, that about thirty years ago, he had a long conversation with Himmut Singh, the hereditary Choudry, or chief officer of the district, (then eighty years of age,) who praised the goodness and high spirit of Jeswunt Row Puar extremely. When the Bhow was encamped on the river near Bersiah, Himmut Singh told him that Jeswunt Row took him and some others to the tent of the commander to see what was going on. "Jeswunt Row had gone to the inner tent to pay his respects, while I with other Zemindars," Himmut Singh observed, "sat myself down at the entrance of the outer. Three Mahratta chiefs dismounting from their horses, and having no horsekeepers, bade me and two others hold them while they went into the tent of the Bhow. We did so. Jeswunt Row, on coming out, enquired how we came to have such occupations? When informed of what had occurred, he exclaimed in anger, "Who dares degrade my Zemindars into horse keepers?" and then turning to us, said—"Mount these animals and ride them home, they are your property"—We readily obeyed, (said Himmut Singh,) and never heard more upon the subject, but kept our excellent horses and their fine housings."' Vol. I. p. 101.

During the last twenty years, the condition of this state has been deplorably unsettled. The government was nominally in the hands of Meenah Baee, a spirited female, the widow of Anund Row; and, with the aid of an active officer, Bappoo Raghunauth, she succeeded in maintaining an uncertain possession, which is now changed into security under the protection of the British government. Meenah's own son died in his minority, but she adopted her nephew, who is now a fine boy, twelve years of age: under the regency of his aunt, aided by the zealous and able exertions of her minister, Bappoo Raghunauth, his principality is now rapidly rising on the scale of prosperity. Another branch of the Puar family is in possession of the province of Dewass.

Having thus given an extended view of the history of the Mahratta rulers of Central India, and anticipated the story of the Patan freebooter, Ameer Khan, we must be brief in our remaining notices. The rajahs of Bhopal refer their origin to Dost Mahomed, an enterprising Afghan adventurer, whose

successful career was but little checked by honourable scruples. This state, too, reckons among its rulers, a female of illustrious character, who, during half a century, exercised a powerful influence over the councils of the realm. But the greatest name among the rulers of this principality, is unquestionably that of Vizier Mahomed, whose father was related to the reigning family, but fell in battle while engaged in an insurrection against the government. The youth had been compelled to take service with a Rajpoot chief, in one of whose plundering expeditions he had his horse's tail

'completely cut off. But he knew his value too well to reject him on this account, and the fame of the horse, well known by this mark, and that of his rider, were associated. It is asserted, that the cry of *Banda Ghora ka Sowar*, or the cavalier with the cut-tail horse, was certain to put the Pindarries to flight, whatever were their numbers.'

At a season when the very existence of Bhopal, as an independent state, was threatened by powerful enemies, Vizier Mahomed presented himself with a few armed followers, at the gate of the capital, and announcing his name and lineage, offered his sword and service to the old Nabob, who gave him a paternal reception. This occurred about the year 1799, and from that time the defence of Bhopal, through many vicissitudes, rested on the exertions of this gallant soldier. In 1813, he was besieged in his capital by the generals of Sindia and the Rajah of Nagpoor, with an overwhelming army; but, after a siege of nine months, during which, aided by his intrepid son, he literally performed prodigies at the head of a mere handful of faithful adherents, he compelled them to retire. Still more formidable preparations for a renewed assault with Sindia's disciplined brigades and regular artillery, were in progress, and the inevitable ruin of Bhopal was only prevented by British interference. Vizier Mahomed died in 1816, at the age of fifty-one, and was succeeded by the son, Nuzzer Mahomed, who had fought so nobly by his side. The life of this most promising young prince was terminated in 1818 by an accident. This Mahomedan ruler was so exempt from the usual bigotry of his faith, as to employ a Christian as his prime minister, and so far from indulging the license of his religion, as to attach himself exclusively to one wife, and to admit no slaves into his harem.

The history of the Rajpoot princes of Central India would lead us, were we to follow its clew, into a series of narratives too lengthened and intricate to be made interesting without an inconvenient sacrifice of space. The most conspicuous of these chiefs is Zalim Singh, nominally the minister, but really the ruler of Kotah. When he was first appointed to his office

by the Rajah, to whom he was uncle, the principality produced a revenue of only four lacs of rupees, which has been increased to forty by his skilful management.

* Amidst scenes of plunder, confusion, and anarchy, when violence, weakness, rapacity, and ambition led alike to ruin, the calm temper, the clear mind, the profound art, and the firm energy of Zalim Singh took advantage of the errors of all around, without ever committing one himself. He early showed that, at a period when none were trusted, he might be confided in. His character for courage and wisdom was soon so well established, that it was deemed dangerous to have him as an enemy; and so far was he from offering provocation, that, instead of assuming the high tone of a Rajpoot chief, he readily acknowledged the paramount authority of the Mahrattas, terming himself a Zemindar, or landholder, and cultivator. He was, in fact, too well satisfied with the substance of power to quarrel about its shadow. Bred to business, he was at once the farmer, the merchant, and the minister. In every transaction, his tone was that of fairness and moderation; and though he, no doubt, from the first, cherished objects of the greatest ambition, these were never paraded; nor did good fortune (and the lives of few men offer a parallel of success so complete and uninterrupted) ever alter, or in the least disturb, his equal course. He appears, within a very short period of his first advancement to power, to have enjoyed the same character he does at this moment; and while his territories were kept in the highest state of cultivation, the additions made to them were obtained more by art, intrigue, and accident, than by force. But the greatest increase of revenue arose from the confiscation and improvement of the large and ill-managed estates of the nobles of the principality, which were chiefly usurpations upon the weakness of former princes. To enable him to give full effect to these changes in the internal administration of the country, Zalim Singh was most sedulous in establishing and maintaining links of amicable connexion with every foreign prince and chief, from the principal monarchs of India to the most desperate freebooters. In a sea of trouble, the territories of Kotah became a harbour where there was comparative repose; and the conveniences which all found in having occasional resort to this asylum, created a general interest in its continued security. The policy of Zalim Singh led him to purchase at any price, except a violation of his faith, the friendship and protection of the prevailing power of the moment; which gave him confidence to pursue his views of aggrandisement at leisure. His object was never lost through hurry to obtain it. All means, except such as might compromise a reputation which was his strength, were employed to effect his purposes: neighbouring districts were rented, fugitives received, treasure taken in deposit, powerful leaders conciliated, those in distress relieved, and every act had, both in substance and manner, a discrimination as to time and the temper of the parties concerned, which gave to this extraordinary man all the chances of the troubled period, with few, if any, of the hazards. But against the latter he took care to be well provided; he formed at

an early period a small but efficient body of troops, which were gradually augmented in numbers with his increasing resources, and were always, from their formation, equipment, good pay, and the high character of their selected commanders, among the very best of their class.' Vol. I. pp. 490—492.

This great man is now upwards of eighty years of age, blind and paralytic. It is intimated that his death may be productive of considerable embarrassment, as the British government has pledged itself to maintain his descendants in the office of minister, 'or, in other words, as Regents of Kotah.'

We had originally intended to combine with this article, our review of Colonel Valentine Blacker's *Memoir of the late Mahratta war*; but we have since found occasion to take the different course of bringing down the information supplied by these volumes to the point where that work begins. We shall have future occasion to avail ourselves of Sir John Malcolm's materials, and it is in the view of this, that we decline further reference to them at present. For this month, then, we shall lay them aside, with the repetition of our acknowledgements to Sir John for the very high gratification he has afforded us. He has made most excellent use of valuable materials; and the details of his second volume respecting the revenue, population, and other matters of a miscellaneous cast, connected with these regions, though scarcely susceptible of interesting compression, will be found not only of much importance, but very pleasant reading. His map is a valuable document, but we could have wished that it had been more minute in expressing the natural features of the country.

Art III. *Meteorological Essays and Observations.* By J. Frederic Daniell, F.R.S. 8vo. pp. 480. Three Plates. London, 1823.

FROM the very earliest ages, the study of Atmospheric vicissitudes as a subject of Prognostics, has been a matter of universal interest; a circumstance by no means astonishing, when it is considered, that the daily tasks of the mariner, the shepherd, and the agriculturist, are regulated by meteorological observations. Prior to the invention of meteorological instruments, those prognostics were always deduced from an accurate observation of the sky, together with certain indications deducible from the motions of particular animals and plants; on which, indeed, even at the present day, combined with the observance of the Barometer, the Thermometer, and the Hygrometer, considerable reliance is placed.

One of the first writers, if not the very first, who collected the rules which had become proverbial for judging of the

weather, was Theophrastus. His Prognostics were afterwards versified by Aratus, and copied without much modification by the Latin Poets; from whom they have regularly descended, and are even now among the popular proverbs of the lower classes in Europe, especially of the mariner, the agriculturist, and those whose occupations lead them to spend their lives chiefly out of doors. It was not, however, until the middle of the last century, that Meteorology began to assume the character of a science, for which it is principally indebted to the labours of Bertholon, Saussure, and De Luc; and since that period, its investigation has been continued, and many important points elucidated by the deep researches of Biot, Howard, Dalton, Leslie, and the Author of the work before us.

One of the most important observations of the older writers on Atmospheric Prognostics, as regards its application to Meteorology, is the following by Pliny:—“*Nec non et in convivii mensisque nostris vasa quibus esculentum additur sudorem repositorii linquentia divas tempestates prænuntiant.*”* From this remark, Mr. Daniell's mind was directed to the deposition of moisture which takes place upon certain bodies when brought into an atmosphere warmer than themselves. Following up the suggestion of Pliny, he inferred, that the fact must be connected with meteorological phenomena, and that experiments, founded upon it, might be devised to elucidate the relation of air to vapour, of the accuracy of which conjecture he soon became satisfied. The manner in which he proceeded at that time, was as follows:—Having made a mixture of two salts, calculated to produce cold by their solution, he arranged half a dozen drinking-glasses upon a board, each furnished with a thermometer, and poured water into one of them: he then added a tea-spoonful of the freezing mixture, which invariably produced a copious dew upon the exterior of the glass. The contents of the first glass were now emptied into the second, then into the third, and so on, till the liquor, gradually acquiring heat by the process, attained such a temperature as no longer to produce any condensation upon the vessel. This point, as marked by the thermometer, was noted, and found to vary, very considerably, in relation to the temperature of the air, according to different states of the atmosphere.

* Thus rendered in an old translation of Pliny:—“Whensoever you see, at any feast, the dishes and platters whereon your meat is served up to the board, sweat or stand of a dew, and leaving that sweat which is resolved from them either upon dresser, cupboard, or table, be assured that it is a token of terrible tempests approaching.”

Mr. Daniell now kept a journal of the weather for several months, registering the variations of the barometer, the thermometer, De Luc's hygrometer, and the temperature at which moisture was condensed; from which he 'obtained some very interesting results,' though what they were is not mentioned. The apparatus was afterwards varied in the following manner. Five small hollow cylinders of brass were procured, three inches in diameter, and four inches in height, fitted with a small cock in the bottom of each. These were highly polished, and placed in a frame, one immediately over another, so that, by turning the cock, the contents of the upper would flow into that immediately beneath it. The cold liquid was put into the top cylinder, and when steam was produced upon its surface, the solution was suffered to run into the next, and so into the third, &c. till all condensation ceased; when the temperature of the dew point was marked as before. This apparatus, Mr. Daniell found to answer very well, the bright surface of the metal being visibly obscured by the slightest film of moisture. These experiments were, however, troublesome, and required considerable time to insure accuracy. It was not until many months after he had commenced this course of inquiry, that Mr. Daniell discovered that the mode of investigation which had been suggested to him by the remark of Pliny, was not so new as he had conceived it to be, the same principles having been ingeniously applied by the Academicians del Cimento, as well as by M. Le Roi, and Mr. Dalton, to the purposes of Hygrometry, by investigating the point at which dew is deposited.

The discovery of this want of originality damped for a time Mr. Daniell's ardour; but he remained impressed with the great utility of any contrivance that might enable an observer to mark with precision, neatness, and expedition, the constituent temperature of atmospheric vapour. On reading the account of the contrivance of Dr. Wollaston, which he has termed the Cryophorus, the subject again recurred to him, and he received from that instrument the hint which, after many trials, led to the completion of his ingenious hygrometer.

Of this instrument the following is a description. Two thin glass balls of $1\frac{1}{4}$ inch in diameter, are connected together by a tube, having a bore of about $\frac{1}{4}$ th of an inch. This tube is bent at right angles over the two balls, one arm of which contains a small thermometer, whose bulb of a lengthened form descends into the ball. This ball having been about two-thirds filled with ether, is heated over a lamp till the fluid boils, and the vapour issues from a capillary tube in which the opposite ball terminates. The vapour having expelled the air

from both balls, the capillary tube is hermetically closed by the flame of a lamp. This process is familiar to those who are accustomed to blow glass, and may be known to have succeeded after the tube has become cool, by reversing the instrument, and taking one of the balls in the hand, the heat of which will drive all the ether into the other ball, and cause it to boil rapidly. The ball from which the capillary tube issues, is now to be covered with a piece of muslin. The stand on which hangs the glass tube with the balls depending, is formed of brass; a transverse socket at its top being made to hold the glass tube in the manner of a spring, so as to allow it to turn and be taken out with little difficulty. A small thermometer is fixed on the pillar of the stand.

The mode of using the instrument, is as follows. After having driven all the ether, by the heat of the hand, into the ball furnished with the thermometer, it is to be placed at an open window, or out of doors, with the ball so situated that the surface of the liquid may be upon a level with the eye of the observer. A little ether is then to be dropped upon the covered ball. Evaporation immediately takes place, which, producing cold upon this ball, occasions a rapid and continuous condensation of the ethereal vapour in the interior of the instrument. The consequent evaporation from the included ether, produces a depression of temperature in the opposite ball, the degree of which is indicated by the included thermometer. This action is almost instantaneous, the thermometer beginning to fall in two seconds after the ether has been dropped. A depression of 30 or 40 degrees is readily produced, and the thermometer may be driven down below the zero of Fahrenheit's scale. The artificial cold thus produced, occasions a condensation of the atmospheric vapour upon the ball containing the thermometer, the first appearance of which is indicated by a thin ring of dew, coinciding with the surface of the ether. The degree at which this takes place, must be carefully noticed. When the instrument has been constructed with a transparent ball, it is recommended to have some dark object behind it, as a house or a tree; the ring of dew not being so readily perceived against the open horizon. The depression of temperature is first produced at the surface of the liquid, where evaporation takes place; and the currents which immediately ensue to effect an equilibrium, are very perceptible. The bulb of the included thermometer is not quite immersed in the ether, that the line of greatest cold may pass through it. In very damp or windy weather, the ether should be very slowly dropped upon the ball; otherwise the descent of the thermometer will be so rapid as to render it extremely difficult to be certain of the degree. In dry weather,

on the contrary, the ball requires to be well wetted more than once, to produce the requisite degree of cold. If, at any time, there should be reason to question the correctness of an observation, the Author recommends that the temperature at which the dew upon the glass again disappears, should be noted, and the mean of the two observations (the errors of which, if any, will probably lie in opposite directions) will afford the true result. Care, of course, in every observation, must be taken, that the breath do not affect the glass.

Thus much on the construction of the hygrometer. It is simple and easy. Its graduation depends upon no arbitrary or disputed determinations of wet and dry; it is liable to no deterioration from use, age, or accidental circumstances; and, above all things, whenever or by whomsoever made, it is incapable, in proper hands, of affording erroneous results. It may be more or less boiled; the *vacuum* may be more or less perfect; and it may, consequently, require the affusion of a larger or smaller quantity of ether to make it act; but (provided the thermometer be correct) the observation, when obtained, cannot deceive. Its determinations are, therefore, as strictly comparable one with another, under all circumstances, as those of the barometer or the thermometer.

p. 149.

The application of this ingenious and useful instrument to the purposes of a weather-glass, are thus described.

When consulted with a view of predicting the greater or less probability of rain, or other atmospheric changes, two things are to be principally attended to—the difference between the constituent temperature of the vapour, and the temperature of the air; and the variation of the dew point. In general, the chance of rain, or other precipitation of moisture from the atmosphere, may be regarded as in an inverse proportion to the difference between the two thermometers: but in making this estimate, regard must be had to the time of day at which the observation is made. In settled weather, the dryness of the air increases with the diurnal heat, and diminishes with its decline: for the constituent temperature of the vapour remains nearly stationary. Consequently, a less difference at morning or evening, is equivalent to a greater in the middle of the day.

But, to render the observation most completely prospective, regard must be had at the same time to the movement of the dew point. As the elasticity of the vapour increases or declines, so does the probability of the formation and continuation of rain. An increasing difference, therefore, between the temperature of the air, and the temperature of the point of condensation, accompanied by a fall of the latter, is a sure prognostication of fine weather; while diminished heat, and a rising dew point, infallibly portend a rainy season. When observations shall have been made and registered for a sufficient length of time, the mean results for the different periods of the year will afford accurate standards of comparison, whereby to judge of the state of the vapour: and the three years' journal appended to this Essay, will not be without its use in this respect. In winter, when the range of the thermometer, during

the day, is small, the indication of the weather must be taken more from the actual rise and fall of the point of condensation, than from the difference between it and the temperature of the air. It must be remembered, that a state of saturation may exist, and precipitation even take place in the finest weather, and under a cloudless sky; but this is when the diurnal decline of the temperature of the air, near the surface of the earth, falls below an unfluctuating term of precipitation; and it is probable, that at some period or other of the twenty-four hours, this term is always passed. The radiation of the earth, in the absence of the sun, cools the stratum of air in contact with it; and a light precipitation takes place, of so little density as totally to escape the observation of the eye. At other times it becomes visible, and assumes the appearance of mist or fog. Under such circumstances, the hygrometer will sometimes exhibit a different kind of action. If it be brought from an atmosphere of a higher temperature into one of a lower degree, in which condensed aqueous particles are floating, the mist will begin to form at a temperature several degrees higher than that of the air. The heat emanating from the ball of the instrument, dissolves the particles of water, and forms an atmosphere around it of greater elasticity than the surrounding medium; so that when it is put in action, the point of deposition is proportionably raised. This action does not at all interfere with the determination of the real force and quantity of vapour; for, in all such cases, the full saturation of the atmospheric temperature must have place, and, consequently, the temperature of the vapour must be coincident with that of the air.

* This kind of precipitation, which may often be detected by the hygrometer, when it would otherwise escape notice, far from being indicative of rain, generally occurs in the most settled weather. It is analogous to the formation of dew, and is dependent upon the same cause, the radiation of the earth, which can only take place under an unclouded sky. A sudden change in the dew point, is generally accompanied by a change of wind: but the former sometimes precedes the latter by a short interval: and the course of the aerial currents may be anticipated, before it effects the direction of the weather-cock, or even the passage of smoke. My own experience, and the testimony of others, assure me, that the hygrometer, thus applied, is more to be depended upon than any instrument that has yet been proposed. Even when its indications are contrary to those of the barometer, reliance may be placed upon them; but simultaneous observations of the two most usefully correct each other. The rise and fall of the mercurial column is, most probably, primarily dependent upon the state of the upper regions of the atmosphere with regard to heat and moisture. Local *chemical* alterations of its density, thus partially brought about, are *mechanically* adjusted, and the barometer gives us notice of what is going on in inaccessible regions. A rise in the dew point, accompanied by a fall of the barometer, is an infallible indication that the whole mass of the atmosphere is becoming imbued with moisture, and a copious precipitation may be looked for. If the fall of the barometer take place at the same time that the point of precipitation is depressed, we

may conclude that the expansion which occasions the former, has arisen at some distant point, and wind, not rain will be the result. But when the air attains the point of precipitation, with a high barometer, we may infer that it is a transitory and superficial effect, produced by local depression of temperature.' pp. 149—52.

Into the more deeply scientific application of the Hygrometer as detailed in the essay before us, our limits prevent us from entering. The lover of Meteorological science, and the investigator of natural phenomena in general, will, however, find much valuable and original matter contained in it.

The only other topic to which we shall at present advert, is the instructions laid down by Mr. Daniell for the Meteorologist in his diurnal observations. The proper hours of the day for making these, are indicated by the barometer: the *maximum* height of the mercurial column is about 9 A. M.; the *mean* at 12, and the *minimum* at 3 P. M. These are the hours which should be selected, if the Meteorologist have opportunities for registering the result three times during the day: should circumstances only allow of his making two observations, 9 A. M. and 3 P. M. are the proper periods: if only once, noon should be chosen. Even those who merely consult the barometer as a weather-glass, would, Mr. Daniell thinks, find it advantageous to attend to these hours; for he has remarked, that by much the safest prognostications from that instrument may be derived from observing when the mercury is inclined to move contrary to its periodical course. Should the column rise between 9 A. M. and 3 P. M. it indicates fine weather: should it fall from 3 to 9, rain may be expected. The periods of the barometric observations are likewise well adapted for those of the thermometer and the hygrometer.

Independently of the Essays which we have noticed, important matter will be found in those which we are compelled to pass over, and which consist of, 1. An Essay on the Constitution of the Atmosphere. 2. On the Radiation of Heat in the Atmosphere. 3. On the Horary Oscillations of the Barometer. 4. On the Climate of London. 5. Meteorological Observations at Madeira, Sierra Leone, Jamaica, and other stations between the Tropics, by Captain Sabine, R.A. F.R.S. 5. Meteorological Observations in Brazil, and on the Equator, by Alexander Caldcleugh, Esq. 6. Remarks upon the Construction of the Barometer and Thermometer, &c. 7. Meteorological Observations upon Heights. The volume concludes with a Meteorological Table for three years, kept according to the principles inculcated by the Author.

Art. IV. *Six Months' Residence and Travels in Mexico*; containing Remarks on the Present State of New Spain, its natural Productions, State of Society, Manufactures, Trade, Agriculture, and Antiquities, &c. With Plates and Maps. By W. Bullock, F.L.S. Proprietor of the late London Museum. 8vo. pp. 532. Price 18s. London. 1824.

MR. BULLOCK, "Proprietor of the late London Museum," finding Belzoni's Tomb so profitable a concern, conceived the spirited project of a voyage to the New World, to furnish the ladies and gentlemen of the metropolis with a Mexican Exhibition in the Egyptian hall, Piccadilly. He sailed from Portsmouth Dec. 11, 1822, landed at Vera Cruz the 2d of March following, on the 31st of August once more found himself half at home on the deck of an English man of war, and landed at Portsmouth on the 8th of November, having succeeded in bringing home materials for two exhibition rooms and an eighteen-shilling volume. 'Relying solely on 'the patriotism of' his 'intentions,' he humbly submits these his best endeavours 'to that public through whose kindness 'and patronage' he has 'been enabled to perform this voyage.' Such a man deserves to be liberally remunerated, and it would be ungrateful to complain of being made to pay a somewhat high duty upon such luxuries. But we cannot help thinking, that had Mr. Bullock charged one shilling, instead of two, for admittance to his rooms, and a third less for his picture-book, he would have found his patriotism better rewarded in the long run by a more extensive demand. The plates in the present volume consist of a view of Mexico (on a folding plate); two views of Vera Cruz; two of Xalapa; two of Puebla de los Angeles; the gate of the canal of Chalco; the pyramid of the Sun; the mountain of Popocatepete; four coloured plates of Mexican costume; two of Mexican sculpture; and two plans of the ancient and modern city. In point of number, Mr. Bullock has been liberal; and though slight and shewy, the plates sufficiently answer the purpose of illustration.

Vera Cruz appeared to our Traveller the most disagreeable place on earth, and not without reason. Its 'gloomy death-like appearance,' and 'its character of being the most unhealthy spot in the world,' 'naturally make the stranger 'shudder every hour he remains within its walls, surrounded 'by arid sands, extensive swamps, and savannahs the exhalations of which are removed only by strong winds.'

'Of any other city,' he adds, 'it is considered a disgrace to say that grass grows in the streets; but here it would be a compliment,

for no vegetation is to be observed; and fish is the only article of provision not brought from a distance. The only water fit to drink is what falls from the clouds, and is preserved in tanks. Milk is scarcely to be had, as not a cow is kept within miles, and what is perhaps peculiar to Vera Cruz, there is not a garden even near it. The absence of vegetation attests at once the poverty of the soil and the insalubrity of the climate. The rainy season, which is also the hottest, proves fatal to a great proportion not only of strangers, but of the Mexicans themselves; and, not to mention the many other afflictions to which frail nature is heir, that scourge, the black vomit, would alone, it might be thought, defend the city from the intrusion of visitors..... One class of the occupants will excite some surprise in those unacquainted with tropical regions; I mean the carrion vultures. They are as tame in the streets as domestic fowls, and, like the dogs from the mountains at Lisbon, act as the scavengers of the place, very speedily clearing away whatever filth may be left. Their senses of sight and smell are very acute: while I was preserving some fishes in an apartment at the top of the Posada, the surrounding roofs were crowded with anxious expectants; and when the offal was thrown out, it was, with much contention, greedily consumed. They are on good terms with the dogs, and the two animals may be frequently seen devouring the same carcase. They pass the night on the roofs of the churches, where I have sometimes observed several hundreds.

It was a weary five days, that Mr. Bullock passed in this depopulated capital. On the 8th of March, he set off for the city of Xalapa, distant only about twenty-two leagues, but a four days' journey. This place is said to contain 13,000 inhabitants, but the population is decreasing: it is described as a handsome place, and is 'justly celebrated for the excellency of its washing!' Many of the inhabitants of Vera Cruz, we are told, actually send their linen a four days' journey to be washed here; and to the praise of the water of Xalapa and the washerwomen thereof, Mr. Bullock never saw linen look so well. Of the people who wear this linen, he professes to be unable to give a very satisfactory account; but, as a specimen of their general information, he states, that they believe the continent to be under the dominion of Spain, and that England, France, Italy, and Germany, are so many paltry provinces of the empire. They had heard of the great English pirates, Drake and Raleigh, but not of Duke Wellington. But then, we ought to recollect, Mr. Bullock candidly remarks, 'how very few of the inhabitants of Great Britain have heard of 'Puebla or Guatamala; yet, they are superb, populous, and 'wealthy cities.' This is very true; and if the ladies and gentlemen of Ashantee never heard of London, how few of our citizens have heard of Coomassie! A happy way of reasoning this, that places knowledge and ignorance on the same

level. It is impossible to say, however, what may be the effect of Mr. Bullock's visit to Xalapa, in elevating the standard of general intelligence. On his first visit, he found nothing give them more pleasure than a volume of the plates of *Ackerman's Fashions*.

'It was in prodigious request, and they looked with astonishment at some prints of the public buildings of London. But their wonder was greatly augmented when they were informed of the purposes for which they had been built. We heard them exclaim in amazement to each other, "And yet these people are not Christians!"—"What a pity they are not Christians!"'

On our Author's return to Xalapa in August, he was immediately struck with the alteration that had taken place in the appearance of many of the ladies during his short absence.

'Instead of their universally appearing in black, as formerly, many were now to be seen in the last fashions of England, in white muslins, printed calicoes, and other manufactures of Manchester and Glasgow; and the public promenade on the evening of a Sunday or a holiday, presented an appearance of gayety hitherto unknown. On inquiring the cause of this change, I was informed that it principally arose from the volumes of *Ackerman's Fashions* which I brought with me from England, and the arrival of an English lady, whose newly imported wardrobe had made a hasty tour through most of the respectable houses in the city, and from which the belles had taken their new costumes. I believe, a few of our dashing milliners, with a tolerable stock in trade, would soon realize a property, and by introducing British manufactures where they are at present little known, add considerably to their consumption.'

Mr. Bullock seems to forget, that while he supplied the fashions, and the English lady the patterns, the Manchester and Glasgow manufactures must have been introduced into Xalapa by other individuals;—that our merchants have, in fact, forestalled his recommendation to our milliners. Without in the least depreciating his services on the present occasion, it is evident that the revolution in dress must be ascribed, in some measure, to other circumstances.

About seven or eight leagues from Xalapa, a tract of country commences, which is wholly covered with a volcanic soil.

'The whole country for leagues,' says Mr. B. 'was an entire mass of cinder, scoria, lava, and pumice, piled up in every form that can be conceived, and still remaining in the same state as when first left by some dreadful explosion of an unknown volcano: in some places, huge pinnacles threatening to fall and crush the passing traveller; in others, the liquid lava seems to have burst like an immense bubble, leaving arches of solid crust, from sixty to eighty feet high, and three or four thick, all hollow underneath, and spread at the

bottom with loose cinders. This valley is bounded on the left by a ridge or wall of immense height, as if the great flood of melted matter had been chilled and stopped in its course. In some parts it seemed as if the lava and scoria had been in part decomposed; and in these, several species of aloes, yucca, dracinx, and other strange and picturesque plants were thriving luxuriantly. In other places, thousands of trunks of huge trees, dead and crumbling into dust, added wildness to the scene of desolation. Still further on the left, the mountain of pines, of extraordinary size, and others covered with stunted oaks, served by contrast to exhibit the picture of this tremendous-looking and savage region with greater force.

Mr. Bullock was highly delighted with the city of Puebla de los Angeles, said to contain 90,000 inhabitants, many of whom are wealthy, and live in good style, and vying in the splendour of its churches and the richness of its endowments, with the capitals of Europe. It contains, according to this Traveller, 60 churches, 9 monasteries, 13 nunneries, and 23 colleges.

'They are the most sumptuous,' he says, 'I have ever seen. Those of Milan, Genoa, and Rome are built in better taste, but, in expensive interior decorations, the quantity and value of the ornaments of the altar, and the richness of the vestments, are far surpassed by those of Puebla and Mexico.'

The high altar of the cathedral appears to be the *ne plus ultra* of El-Doradic splendour. We should exceedingly like to see it in the Egyptian hall, Piccadilly. It is described as

'a most superb temple, of exquisite workmanship, and in elegant taste, lately finished by an Italian artist, from Roman designs, but executed in Mexico, and of native materials. It is of such size as to occupy a considerable part of the cathedral, and to reach into the dome. Its fault is, that it is too large, being disproportionate to the building in which it is placed, and also too modern to harmonize with the surrounding objects. The materials are the most beautiful marble and precious stones that can be found in New Spain. Its numerous and lofty columns, with plinths and capitals of burnished gold, the magnificent altar of silver, crowded with statues, &c. &c., have an unequalled effect. I have travelled over most of Europe, but I know of nothing like it; and only regret that it does not belong to a building more worthy of it. The side altars are all crowded to excess with statues, carving, gilding, silver candelabras, balustrades, gold chandeliers, &c. It was Holy-week, and in the evening I accompanied Mr. Furlong and his lady to the service of *Tenebræ*, and never witnessed such a splendid scene: certainly it surpassed in magnificence all I knew of the pomp of courts. The whole cathedral, and all its costly appendages, and fretted golden roof, were displayed and illuminated by thousands of wax-lights, reflected from gold and silver chandeliers of the finest workmanship; an altar covered with massive plate, as fresh as from the hands of the artisan; a host of officia-

tory clergy, arrayed in the richest vestments; the waving of banners; the solemn music, and a well-conducted band! That heart must have been cold indeed, which could have remained inanimate amid such a scene. He who would wish to see the pomp of religious ceremony, should visit Puebla.'

There is one question which it did not occur to Mr. Bullock to put to himself, *Is all this religion?* We ask, Has it any connexion with religion—any more connexion than a levee, a review, or a pantomime? Unless, indeed, the name of religion is to be given to any rites, however absurd or revolting, which Turk, Papist, or Pagan may deem an acceptable worship of Allah, the Virgin, Buddh, Brahma, or Teoyamiqui. But if this were all that Mexico could furnish in the way of sights, it would scarcely be worth while to endure even a day at Vera Cruz, to say nothing of a transatlantic voyage, to enjoy the spectacle. Possibly, Mr. Bullock may be of a different persuasion from ourselves. He speaks with great complacency of there being in every drawing-room or sitting-room in Puebla, a wax model of the infant Saviour, or some Saint, or the picture of the Virgin of Guadalupe, or of a Magdalen, or of the Crucifixion; 'the frames often of silver.' Here, too, he says, the Englishman will 'witness the same religion and ceremonies, the same observance of holydays, with the religious processions, that at once were the solace and amusement of our ancestors.' Mr. B. 'never met with clergy so humble, kind, and attentive to strangers, as the clergy of Puebla de los Angeles.' In short, he is perfectly dazzled with the magnificence, charmed with the politeness, and animated by the piety, that distinguish this '*angelic*' city and its fortunate inhabitants. Here it is gold, real gold, that glitters, and the proverb is all on his side.

The approach to Mexico is far from prepossessing. When first seen, it is discovered to be situated in a swamp, and the country in its immediate vicinity resembles the worst parts of Lincolnshire. 'Nothing around gives any idea of the magnificent city to which you are approaching: all is dreary silence and solitude.' The suburbs are mean and dirty, and the inhabitants are covered with rags or wrapped in a blanket. The interior of the city, however, is represented as quite repaying the traveller. The regularity and largeness of the streets,—many of them nearly two miles in length, terminating in view of the mountains; the size and grandeur of the churches and houses; the novel effect of the style of building,—the houses being, for the most part, painted white, crimson, brown, or light green in distemper, or cased with glazed porcelain; to-

gether with the grandeur of the surrounding scenery, and the purity of the atmosphere, render Mexico a magnificent city.

But the furniture and internal decorations of most of the houses ill accord with their external appearances. The closing of the mines, the expulsion of the rich Spanish families, and sixteen years of revolutionary warfare, with all the concomitant miseries, have wrought a melancholy alteration in the fortunes of individuals and in the general state of the country: and in this the capital bears no inconsiderable share. The superb tables, chandeliers, and other articles of furniture, of solid silver, the magnificent mirrors and pictures framed of the same precious metal, have now passed through the mint, and, in the shape of dollars, are circulating over Europe and Asia; and families whose incomes have exceeded half a million per annum, can now scarcely procure the means of a scanty existence.

For a minute description of the public buildings, costume, manufactories, &c. of this splendid capital, we must refer our readers to Mr. Bullock's volume, and to the Egyptian Hall, Piccadilly. Among the 'antiquities' with which he returned enriched, are casts of the great Calendar Stone, called Montezuma's Watch; the Sacrificial Stone on which the human victims were immolated, said to have amounted to 2500 annually; and a colossal statue of the most celebrated of the Mexican deities, which was disinterred for his express accommodation.

'Some writers,' says Mr. Bullock, 'have accused the Spanish authors of exaggeration in their accounts of the religious ceremonies of this, in other respects, enlightened people; but a view of the idol under consideration will of itself be sufficient to dispel any doubt on the subject. It is scarcely possible for the most ingenious artist to have conceived a statue better adapted to the intended purpose; and the united talents and imagination of Brughel and Fuseli would in vain have attempted to improve it. This colossal and horrible monster is hewn out of one solid block of basalt, nine feet high; its outlines giving an idea of a deformed human figure, uniting all that is horrible in the tiger and the rattle-snake: instead of arms, it is supplied with two large serpents, and its drapery is composed of wreathed snakes, interwoven in the most disgusting manner, and the sides terminating in the wings of a vulture. Its feet are those of the tiger, with claws extended in the act of seizing its prey, and between them lies the head of another rattle-snake, which seems descending from the body of the idol. Its decorations accord with its horrid form, having a large necklace composed of human hearts, hands and skulls, and fastened together by the entrails. It has evidently been painted in natural colours, which must have added greatly to the terrible effect it was intended to inspire in its votaries. During the time it was exposed, the court of the University was crowded with people, most of whom expressed the most decided

anger and contempt. Not so, however, all the Indians:—I attentively marked their countenances; not a smile escaped them, or even a word—all was silence and attention. In reply to a joke of one of the students, an old Indian remarked: “It is true, we have three very good Spanish gods, but we might still have been allowed to keep a few of those of our ancestors!” And I was informed that chaplets of flowers had been placed on the figure by natives who had stolen thither unseen, in the evening, for that purpose; a proof that, notwithstanding the extreme diligence of the Spanish clergy for three hundred years, there still remains some taint of heathen superstition among the descendants of the original inhabitants. In a week the cast was finished, and the goddess again committed to her place of interment, hid from the profane gaze of the vulgar.’

A very interesting excursion was made by our Traveller to Tezcucó, in old times the seat of Mexican literature, and termed by Mr. B., somewhat facetiously, the ‘Athens of America.’ At a distance of two leagues from this city, he was informed that there was a place called Bano de Montezuma, which had formerly been used as a bath by that monarch.

‘A gentleman of the town, Don Trinidad Rosalia, offered to escort us, and in a few minutes we were on horseback: after a smart canter through cultivated grounds, and over a fine plain, bounded by the mountains of the Cordilleras, we approached an hacienda and church; and here I expected to find the bath of which we were in search, in some subterraneous place, but learnt to my surprise that we had to mount a conical mountain called Tescosingo. We employed our horses as far as they could take us, but the unevenness of the ground at last obliged us to dismount, and having fastened them to a nopal tree, we scrambled with great difficulty through bushes and over loose stones, which were in great quantities on all sides, and at last perceived that we were on the ruins of a very large building—the cemented stones remaining in some places covered with stucco, and forming walks and terraces, but much encumbered with earth fallen from above, and overgrown with a wood of nopal, which made it difficult to ascend. In some places the terraces were carried over chasms by solid pieces of masonry; in others cut through the living rock: but, as we endeavoured to proceed in a straight line, our labour was very great, being sometimes obliged to climb on our hands and knees. By the assistance of underwood, however, at length, after passing several buildings and terraces, the stucco of which appeared fresh and of a fine peach colour, we arrived at about two-thirds of the height of the hill, almost exhausted with our exertions; and great indeed was our disappointment when we found that our guide had mistaken the situation, and did not know exactly where we were. Greatly chagrined, we began to retrace our steps; and luckily in a few minutes perceived the object of our search. It was cut in the solid rock, and standing out like a marten’s

nest from the side of a house. It is not only an extraordinary bath, but still more extraordinarily placed. It is a beautiful basin about twelve feet long by eight wide, having a well about five feet by four deep in the centre, surrounded by a parapet or rim two feet six inches high, with a throne or chair, such as is represented in ancient pictures to have been used by the kings. There are steps to descend into the basin or bath; the whole cut out of the living porphyry rock with the most mathematical precision, and polished in the most beautiful manner. This bath commands one of the finest prospects in the Mexican valley, including the greater part of the lake of Tezcuco, and the city of Mexico, from which it is distant about thirty miles.

'Night was fast approaching, and the sky portending a thunder-storm, we were obliged to depart; and now I had occasion to regret the hours I had unprofitably lost at the cock-fight. I had just time to make a hurried sketch for a model, and my son to take a slight drawing, when we were reluctantly forced to quit a spot which had been the site of a most singular and ancient residence of the former monarchs of the country. As we descended, our guide showed us in the rock a large reservoir for supplying with water the palace, whose walls still remained eight feet high; and as we examined farther, we found that the whole mountain had been covered with palaces, temples, baths, hanging gardens, &c.; yet this place has never been noticed by any writer.

'I am of opinion that these were antiquities prior to the discovery of America, and erected by a people whose history was lost even before the building of the city of Mexico. In our way down we collected specimens of the stucco which covered the terrace, still as hard and beautiful as any found at Portici or Herculaneum. Don T. Rosalia informed us that we had seen but the commencement of the wonders of the place;—that there were traces of buildings to the very top still discernible;—that the mountain was perforated by artificial excavations, and that a flight of steps led to one near the top, which he himself had entered, but which no one as yet had had courage to explore, although it was believed that immense riches were buried in it.

'We regained our horses, and an hour brought us back to Tezcuco, greatly fatigued indeed, but more lamenting the little time we had been able to give to the most interesting place we had visited; and which, it is not a little extraordinary, appears to have been unnoticed by the Spanish writers at the conquest, in whom it probably excited as little interest as it does in the present inhabitants of the city of Mexico, not one of whom could I find who had ever seen or even heard of it.'

The 'pyramids of the Sun and Moon,' near Otumba, form another of the wonders of Mexico. They are especially interesting as indicating an apparent affinity between the aborigines and the Egyptians.

'As we approached them,' says Mr. Bullock, 'the square and

perfect form of the largest became at every step more and more visibly distinct, and the terraces could now be counted. We rode first to the lesser, which is the most dilapidated of the two, and ascended to the top, over masses of fallen stone and ruins of masonry, with less difficulty than we expected. On the summit are the remains of an ancient building, forty-seven feet long and fourteen wide; the walls are principally of unhewn stone, three feet thick and eight feet high; the entrance at the south end, with three windows on each side, and on the north end it appears to have been divided at about a third of its length. At the front of the building, with the great pyramid before us, and many smaller ones at our feet, we sat down to contemplate the scene of ancient wonders:—where the eye takes in the greater part of the vale of Mexico, its lake and city, and commands an extensive view of the plains beneath and the mountains that bound the west of the valley.

We soon arrived at the foot of the largest pyramid, and began to ascend. It was less difficult than we expected, though, the whole way up, lime and cement are mixed with fallen stones. The terraces are perfectly visible, particularly the second, which is about thirty-eight feet wide, covered with a coat of red cement eight or ten inches thick, composed of small pebble-stones and lime. In many places, as you ascend, the nopal trees have destroyed the regularity of the steps, but no where injured the general figure of the square, which is as perfect in this respect as the great pyramid of Egypt. We every where observed broken pieces of instruments like knives, arrow and spear-heads, &c. of obsidian, the same as those found on the small hills of Chollula; and, on reaching the summit, we found a flat surface of considerable size, but which has been much broken and disturbed. On it was probably a temple or other building—report says, a statue covered with gold. We rested some time on the summit, enjoying one of the finest prospects imaginable, in which the city of Mexico is included. Here I found fragments of small statues and earthenware, and, what surprised me more, oyster-shells, the first that I had seen in Mexico; they are a new species, and I have brought specimens home. In descending I also found some ornamental pieces of earthenware, the pattern one of which is in relief, much resembling those of China, the other has a grotesque human face. On the north-east side, at about half way down, at some remote period, an opening has been attempted. This should have been from the south to the north, and on a level with the ground, or only a few feet above it; as all the remains of similar buildings have been found to have their entrances in that direction. Dr. Oteyza, who has given us the measure of these pyramids, makes the base of the largest six hundred and forty-five feet in length, and one hundred and seventy-one in perpendicular height. I should certainly consider that the latter measurement is considerably too little, and that the altitude is about half the breadth. As to the age of the pyramids, and the people by whom they were erected, all must be a matter of mere conjecture; no one whom I could meet with in Mexico knew or cared any thing about them. None of the inhabitants had even been to see them, though, from the

cathedral, both of them, as well as Tescosingo, containing the bath of Montezuma, are distinctly visible.

'Yet no person in that neighbourhood could give me the least information respecting these wonderful structures:—on asking an old Indian woman we met near the pyramids, if she could tell who made them, she replied, "Si Signior, St. Francisco.".....

'The result of this little excursion of three days has thoroughly convinced me of the veracity of the Spanish writers, whose account of the cities, their immense population, their riches, and progress of the arts among the Mexicans, are doubted by those who have never seen the country. I firmly believe all that the intelligent and indefatigable Abbé Clavigero has related of his countrymen. Had Monsieur de Pauw, or our better informed countryman Robertson, passed one hour in Tezcuco, Tezcosingo, or Huexotla, they would never have supposed for a moment that the palace of Montezuma in Mexico was a clay cottage, or that the account of the immense population was a fiction.'

Mr. Bullock draws a very favourable picture of the Mexican Indians, characterising them as a 'simple, innocent, happy people,' moreover as cleanly, and right good Roman Catholics. He witnessed the celebration of the fête of one of their patron saints, in the Indian village of Tilotepéc; and 'never shall I forget,' he says, 'the scenery of this place, nor the happiness and simplicity of the multitudes by whom its streets were thronged.' The procession consisted of several thousand Indians, perfectly clean, orderly, and well-dressed, preceded by four trumpeters, the clergy, with the statue of the Virgin and a band of fiddlers, bringing up the rear. The patron saint was borne by eight Indian girls, followed by four hundred women, four a-breast, each with a lighted taper. The evening concluded with fire-works and merriment, to which 'pulque and a pleasant liquor prepared from the dregs of newly distilled spirits' somewhat contributed. 'But none were rude—all was happiness and pleasure.' How far advanced are these poor Indians above the common people of England! Our folks would infallibly have got drunk in honour of their saint, and been most rudely jolly. But it is consoling to think, that the Arcadia of the poets is not a mere fiction, being realized in the valleys of Mexico; and under circumstances, too, adapted to shew that the poets are right in their views of human nature, and that the philosophers and divines are wrong. Here is a people in whom it would indeed be folly to be wise, so blissful is their ignorance; they stand in need neither of a good government, nor of political freedom, nor of religious knowledge, but, destitute of all these, are, thanks to the Virgin and the saints, innocent and happy without them.

This is a digression, however, and it is too late to return to

Mexico. Our readers may rely upon hearing more respecting that country very shortly. In the meantime, we tender our thanks to Mr. Bullock for his entertaining volume and his praiseworthy exertions. He will excuse our passing remarks, in consideration of our cordial recommendation of both his book and his exhibition to the notice of our readers.

Art. V. *The Modern Traveller*. A popular Description, Geographical, Historical, and Topographical, of the various Countries of the Globe. Parts I. II. III. IV. Containing Palestine and Syria. (Maps and plates.) 2s. 6d. each. London. 1824.

THIS is a singularly well-timed, and, so far as the parts hitherto published enable us to judge, an exceedingly well executed publication. Within comparatively a few years, geographical science and its collateral investigations, have been cultivated with an ardour, and prosecuted with an eagerness and a heedlessness of personal inconvenience and hazard, that have brought to light an immense variety of facts and elucidations of the most interesting and important nature. Few portions of the globe remain wholly unexplored; and concerning those which have not as yet been subjected to actual scrutiny, a considerable mass of valuable information has been obtained from collateral and incidental sources. Great improvements, too, have taken place in the modes of research and narration. Instead of an indiscriminate amalgamation of fact and fable, hearsay and actual inspection, the most cautious discrimination is made an indispensable prerequisite to the reception of testimony. The love of the marvellous, which looked, in the olden time, to voyages and distant journeyings—the mysterious realms of Prester John, or the glittering wonders of Ind and Cathay—for its gratification, is now content with humbler food, the *diablerie* of Germany, and the tawdry inventions of the Viscompte d'Arincour. A more legitimate source of entertainment is furnished by personal anecdote, historical and biographical inquiries, local description, and antiquarian research. At the same time it must be confessed, that there is still room for improvement. Travellers are of different calibres; they are a little too apt to imagine that what has gratified themselves, must be interesting to others; they pay too little attention to previous statements, and are rather overfond of telling again what has been better told before. Our excellent friends the booksellers must come in for a share of the blame. Without, for a moment, venturing to attribute their excessive predilection for quartos to any but the most liberal and dis-

interested motives, we may be permitted to hint, that it has a disastrous effect on the character of this branch of literature. The information which would be respectable in an octavo, will but coldly furnish forth a tome of larger bulk; and when all the artifices of typography fail to stretch it out, the author must be drawn upon for supplementary, and too frequently for supererogatory matter. Now, how feelingly soever, as writers, we may sympathize with the author, as readers the case is very different. Our time, our patience, and our purse, fail before this protracting and extenuating process, and we give a cordial welcome to any publication that may give us the genuine information, without the overlay of paint and filigree; or at least, only so much of the latter as may conduce to the real decoration and connexion of the substantial matter.

At the same time we cannot help feeling suspicious, in the first instance, of such publications as the present. We have seen so many of them, that have come forth with the highest pretensions, prove nothing more than mere jobs of trade, that we are instinctively on our guard when we take them in hand, against anticipated charlatanism. Their aspect is ominous;—they wear a base livery; they are redolent of paste; they betray the mangling of the scissars. Instead of exhibiting the labour and the skill which such compilations, more than most others, demand, they display the redundant symptoms of work by contract; and we feel, in turning them over, all the annoyance which results from the double mischief of a good thing marred in the execution, and operating as a hindrance to a more spirited undertaking.

From all these depraved symptoms, the work before us, so far as the present specimen extends, is entirely free; and if it be conducted to the end with equal ability, it will form one of the most useful and attractive publications of the present day. Of the two sections, though Syria is the most entertaining, Palestine is the best done; it contains a masterly compression, marked, in some instances, by specific originality, of most that is truly valuable in the best of modern explorations. Maundrell, Pococke, Burckhardt, and Dr. Richardson, have supplied the ground-work; but a host of other travellers have contributed to the superstructure, and a list of important 'desiderata' is subjoined. As an example of the composition, we shall transcribe the eloquent and comprehensive

CONCLUDING REMARKS.

Having now traversed the whole Land of Israel west of this boundary, from Beersheba to Dan, we close here our account of Palestine; preferring, for the convenience of the arrangement, to include the

districts east of the Jordan, under the general denomination of Syria, which in strictness applies to the whole country. The parts we have described, however, are all that are usually comprehended under the term *Holy Land*; although, as the scene of Scripture history, the theatre of miracle and of prophecy,—the Peninsula of Mount Sinai, the shores of the Idumean Sea, and the coasts of Asia Minor, might lay claim to the appellation. But we have now visited the whole of Palestine, Judea, Samaria, and Galilee—those countries which, above all others under the sun, are interesting to the Christian. And abhorrent alike from reason and from true piety, as is the superstition that has grafted itself upon this interest, yet, the curiosity which inspires the traveller, in reference more peculiarly to these scenes, is rational and laudable. If Troy and Thebes, if Athens and Rome, are visited with classic enthusiasm, much more worthy of awakening the strongest emotions in the mind of a Christian, must be the country whose history as far transcends in interest that of every other, as its literature (if we may apply that term to the divine volume) excels in sublimity, all the ethics, and philosophy, and poetry, and eloquence of the heathen world. This sentiment of interest or of reverence has, indeed, no necessary connexion with religious principle or enlightened worship; for it may actuate alike the pious and the profligate. And, in the character of the Greek or Romish pilgrim, it is too generally found in connexion with an utter destitution of moral principle. The savage fanaticism of the Crusades was an illustration of this fact on a grand scale; and the same spirit that breathed in Peter the Hermit, yet survives; the same fanaticism in a milder form actuates the pilgrims who continue to visit the Holy Sepulchre, with the view of expiating their sins by the performance of so meritorious a penance. The Mussulman hadgi, or the Hindoo devotee, differs little in the true character of his religion, from these misguided Christians, and as little perhaps in his morals as in his creed. Only the stocks and stones in which their respective worship alike terminates, are called by less holy names. It becomes the Protestant to avoid the appearance of symbolizing with this degrading and brutalizing idolatry. But were all this mummary swept away, and the Holy Land cleared of all the rubbish brought into it by the Empress Helena, the holy sepulchre included, more than enough would remain to repay the Christian traveller, in the durable monuments of Nature. We know not the spot where Christ was crucified; nor can determine the cave in which, for part of three days, his body was ensepulchred; nor is the exact point ascertainable from which he ascended to heaven. The Scriptures are silent, and no other authority can supply the information. But there are the scenes which he looked upon, the holy mount which once bore the temple, that Mount Olivet which once overlooked Jerusalem;—there is Mount Gerizim overhanging the Valley of Shechem, and the hill where once stood Samaria;—there is Nazareth, within whose secluded vale our Lord so long awaited the time appointed for his public ministry,—the Plain of Gennesareth and the Sea of Galilee,—the mountains to which he retired, the plains in which he wrought his miracles, the waters which he

trod,—and there the Jordan still rolls its consecrated waters to the bituminous lake where Sodom stood.' pp. 363—365.

An editor of such a work as the present, would, we imagine, feel some difficulty in determining his plan. Mere digest would serve the purpose of conveying information in a small compass, but it would be in great peril of proving uninteresting and insipid to general readers. Analysis would ensure much repetition without an equivalent in valuable result. Mere extract would be nothing more than the paste-and-scissar system, and must perforce be wofully guilty of the mortal sin of preterition. The editor of the "*Modern Traveller*" has taken the effectual way of combining all the three. He has introduced enough of extract and anecdote to give spirit, freshness, and variety to the work, with sufficient analysis and reference to convey a general notion of what has been contributed by different authorities; and he has blended the whole together, and given it completeness, by a judicious digest of the great mass of his materials. He has, above all, imparted unspeakable value to his volumes, by the recognition, not forced or obtrusive, but explicit, of the great principles of morality and religion. The adoption of '*Routes*,' as one of the principal vehicles of description, though not always practicable, has, in countries but partially known, the double advantage of indicating the lines which have been previously traversed, and of directing future travellers to the tracts of country which still require investigation. In short, these little volumes contain the pith of many an expensive volume; and while they will serve the traveller as a pocket companion, and the general reader as a useful compendium, they will be found singularly available for the purposes of education, at an age somewhat advanced beyond the mere elements of geographical knowledge.

The maps and plates are well executed, but, as far as our own taste is concerned, we would give up the latter for the advantage of possessing the former on a more efficient scale. They are got up with much care, and contain more than could be expected in the way of geographical and political feature; but we should have preferred them larger.

- Art. VI. 1. *Sermons preached in St. John's Church, Glasgow.* By Thomas Chalmers, D.D. 8vo. pp. 446. Price 10s. 6d. Glasgow, 1823.
2. *Sermons.* By the Rev. J. W. Cunningham, A. M. Vicar of Harrow. Vol. II. 8vo. pp. 436. London. 1824.
3. *Sermons.* By the late Rev. Noah Hill. 8vo. pp. 464. Price 9s. London, 1822.
4. *Twenty Sermons.* By the late Rev. Henry Martyn, B.D. Second Edition. 8vo. pp. 444. London. 1822.
5. *Sixteen Lectures on the Influences of the Holy Spirit.* By Thomas Mortimer, M. A. 8vo. pp. 420. Price 10s. 6d.
6. *Sermons delivered at Salters' Hall.* By the late Hugh Worthington. Taken from Memory. Second Edition. 8vo. pp. 560. Price 12s. London. 1823.
7. *Twenty-four Sermons on Practical Subjects.* Translated from the Works of the most eminent French and Dutch Protestant Ministers in Holland. By J. Werninck, D.D. Minister of the Dutch Church in London, &c. 8vo. pp. 436. Price 10s. 6d. London. 1823.

WE find ourselves so deeply in arrears as respects the notice of the numerous volumes of sermons which have lately appeared, that we are under the necessity of disposing of a few of the publications now on our table, as it were *en masse*; a method not so complimentary, perhaps, to the individual authors, but preferable to neglecting them, and which will have the advantage of saving our readers the otherwise unavoidable iteration of the same train of remarks.

Mr. Irving tells us, in the preface to his *Orations*, that 'the very name of sermon hath learned to inspire drowsiness and tedium.' We cannot plead guilty to its being so with us, for the name is associated in our minds with some of the finest compositions in the language. But of all things in the world, criticisms upon sermons are, for the most part, the most irksome and uninteresting. We will confess, therefore, that not merely the fear of annoying our readers, and of throwing an uninviting character over our pages, but a positive disinclination to the discharge of this part of our bounden duty, may have led us to take less notice than we ought to have done of this class of publications. Sermons which may be excellently calculated to instruct and to edify, when read either in the closet or in the family, very often present no specific literary characteristics, no prominent features by which to distinguish the individual; and extracts are with difficulty made, unless at

very great length, that give even a fair view of the substantial merits of many a volume of this description. The constant demand which there is for sermons of this plain and unpretending character, proves that they are found to answer their purpose; and that it would be a great error, to estimate the utility of such publications, by the same test that we should apply to other species of literature. With regard to sermons, as with regard to school-books,—and what are they but a sort of class-books for children of a larger growth?—the chief points to be ascertained are, not the elegance of the style or the originality of the ideas, but, Are they correct? Are they simple? Does the author understand his subject? If so, we all know what a sermon ought to treat of, and how it will be divided; extracts are almost superfluous; and if it might be allowed us to imitate the laconic *Imprimatur* of the authorized guardians of the press, we should satisfy ourselves with affixing to the title of the volume, a simple *Legatur*.

We have, however, occasionally expressed a desire to meet with—not Orations and Arguments exactly, but—sermons of a somewhat more elaborate nature. It would not be desirable, even were it possible, that every writer of sermons should be a South or a Barrow, a Howe or a Butler, an Edwards or a Horsley. But we cannot help thinking that English literature would admit of being enriched with a few more theological compositions of this higher stamp; and if we have not among us such ‘giants’ as were in olden time, we believe that we have intellect enough afloat to furnish volumes that should deserve to rank on the same shelf, were it adequately exerted as well as properly consecrated. We have been compelled to resign the hope of receiving a volume of sermons from the preacher capable above all others, in the present day, of emulating the reasoning of Barrow and the eloquence of South. A few single sermons (all perhaps, with one exception, inferior to many of his unwritten discourses) will convey to posterity no better idea of the mind from which they have proceeded, than the disrupted capitals and cornices of a ruined portico seen by the traveller, give of the perfect edifice. The present age is not, however, by any means barren of pulpit talent. Never, indeed, were there a greater number of efficient, and even eloquent preachers; but it must also be admitted, that our most popular speakers are incapable of making the same impression by means of the pen, that they do by the voice. To many of them, who are most deservedly admired and eagerly listened to, the language of friendship would be, Beware of the Press. All men have not, in this respect, the same gift. “To one is given the word of wisdom, to another the word of knowledge,

to another prophecy." And without attempting to adjust the respective rank of the reasoner and the scholar, the speaker and the writer, it is sufficient to observe, that the qualifications are so wholly different, that while our pulpits were never, perhaps, more competently supplied, our theological literature has received of late years few additions of any substantial value or permanent interest.

Dr. Chalmers deserves to rank among the exceptions. His sermons are not only original and eloquent, but they are sterling productions. Untrammelled by system, he exhibits the doctrines of Christianity in all the freshness which they wear when new drawn from the Scriptures, and with the uncompromising fearlessness of a man not hired and trained to defend, but eager to propagate them. He is original, not because his thoughts are often new,—they are not so new as his phraseology,—but because they are native, like his feelings, and related to them as flesh and blood are related. He succeeds in placing truths in a striking light, not because he is a profound theologian, but because he is a practical one, intent upon the moral business of his function, as having to do with the consciences of men, rather than with their speculations. As critics, as English critics especially, we may be allowed to have strong objections against his diction and style. It is not as models of composition that we can recommend his sermons, but as vigorous effusions of a nobly consecrated intellect,—as living literature, not manufactured wares. Dr. Chalmers does not set himself to make sermons, but uses this form of discourse as the best vehicle of the truths he wishes to convey.

Now this we conceive to be the great difference between the theological writers of former days and of the present; that, with regard, at least, to those whose works are still read, the sermon was with them a more serious intellectual effort. Whatever was the character of their usual Sunday teachings, when they wrote for the press, it was not merely to supply the market with a commodity, one that should perish in the using, but they applied to it as to any other species of authorship, and did not think of taking less pains with a sermon than with a poem. They wrote for the higher classes, not of rank, but of intellect. Mr. Cunningham, in the preface to his present work, seems to consider this as scarcely a legitimate object. Alluding to the wish expressed in a review of his former volume, that he would endeavour to produce one of a somewhat more elaborate nature, he says :

* But, even if the Author could presume to consider himself as capable of satisfying the wishes of those who think more profoundly than the mass of society, he should exceedingly hesitate as to the

lawfulness, especially in this species of composition, of labouring to gratify the few at the expense of the many. Those sermons are evidently the best, which approach the most closely to the scriptural model; and it may be confidently affirmed, that the New Testament is the simplest of all books, and the Saviour of the world the plainest of all teachers. The Author has, in this view of the subject, mainly to regret his own too frequent deviations from that simplicity, the adherence to which is of such primary importance.

We must be allowed to remark in reply, that neither the gratification of the few nor of the many, is, strictly speaking, a legitimate object in this species of composition; but, in our opinion, the edification of the many is perfectly compatible with consulting the taste and the moral wants of the few. We are not speaking, be it remembered, of the proper style of pulpit teaching. We agree with Mr. Cunningham, that this cannot be too plain, that elaboration here would be misplaced, that the many are chiefly to be consulted, and the many not among those who read, but the many who have not the time, if they have the inclination and the ability to read. A deficiency of simplicity in the style and manner of teaching is, in our opinion, a very prevailing fault, more especially in our younger ministers. There is no occasion to be coarse or vulgar, or to use any but the purest English, in order to be thoroughly understood by the plainest persons in a congregation. But the phraseology too often acquired by our academics, is at an immense remove (if we may be pardoned the Americanism) from "plainness of speech." We have repeatedly heard sermons in which a very large proportion of the words employed, must have been scarcely less intelligible to the galleries, than so many Greek or Latin terms interspersed. There seems to prevail a constant morbid apprehension of falling into a low style, low in the sense of poverty, if not of coarseness; and therefore, the language must be *hitched up* every now and then with a select and well-sounding word; in the same manner as the second-rate writers of blank verse exhibit a perpetual effort to sustain the pomp of diction, in order to keep their lines from running into prose. Whereas, if the tone of thought were properly sustained, this solicitude about the diction might be laid aside. Clear ideas would provide their own expression. It is, in our judgement, a fault, and not an excellence, to 'talk like a book.' Thus far, we imagine, we should have Mr. Cunningham's concurrence.

But the case is somewhat different when the pastor or teacher embarks in authorship. It may, indeed, be allowed him to say: 'These are the sermons I have preached: I publish them only for my congregation and my friends, or for the use of those who may read them to other congregations.' We have

before remarked, that there is a constant demand for publications of this description, and such sermons are likely to be the best adapted to meet this demand. But surely, it could not be *unlawful* to attempt a higher strain. We know of no reason why this alone of all species of authorship should be deemed an unhallowed exercise of the highest powers of the mind. When so many are writing for the many, it might at least be advisable that some who are competent should write for the few. It is, we believe, taken for granted, that sermons of a higher description would not be read, owing to their very form and name as sermons. The experiment is worth making. Sermons are read very extensively; and they would be read more, if their authorship were more on a par with that of other branches of literature. When it is considered, that the fame of South, of Taylor, of Atterbury, of Howe, of Charnock, of Bates, of Tillotson, of Blair, and many others whose works are among our staple literature, rests entirely, or almost exclusively, on their sermons, it seems unreasonable to speak of the unlawfulness of similar efforts of mind, and idle to suppose that sermons would not now be read, that should have more of literary substance than can be expected or desired in the ordinary ministrations of the pulpit.

But we shall now, without further prelude, endeavour to give some account of the volumes before us.

Dr. Chalmers's present volume contains fifteen sermons on the following topics.

I. The Constancy of God in his Works, an Argument for the Faithfulness of God in his Word. Psalm cxix. 89—91. II. The Expulsive Power of a new Affection. 1 John ii. 15. III. The sure Warrant of a Believer's Hope. Rom. v. 10. IV. The Restlessness of Ambition. Psal. xi. 1. and lv. 6. V. The transitory Nature of Visible Things. 2 Cor. iv. 18. VI. The Universality of Spiritual Blindness. Isa. xxix. 9—12. VII. The new Heavens and the new Earth. 2 Pet. iii. 13. VIII. The Nature of the Kingdom of God. 1 Cor. iv. 20. IX. The Reasonableness of Faith. Gal. iii. 23. X. The Christian Sabbath. Mark. ii. 27. XI. The Doctrine of Predestination. Acts xxvii. 22. 31. XII. The Nature of the Sin against the Holy Ghost. Matt. xii. 31, 2. XIII. The Advantages of Christian Knowledge to the lower Orders. Eccl. iv. 13. XIV. The Duty and the Means of Christianizing our Home Population. Mark xvi. 15. XVI. The Distinction between Knowledge and Consideration. Isa. i. 3.

With regard to two of these sermons, the eleventh and the twelfth, Dr. Chalmers remarks, that

‘ There are topics of a highly speculative character, in the system of Christian doctrine, which it is exceedingly difficult to manage,

without interesting the curiosity rather than the conscience of the reader. And yet, it is from their fitness of application to the conscience, that they derive their chief right to appear in a volume of Sermons, and I should not have ventured any publication upon either of these doctrines, did I not think them capable of being so treated as to subserve the great interests of practical godliness.'

For two others, the thirteenth and the fourteenth, he apologises as belonging to Christian Economics rather than to Christian Theology; yet, he contends for their religious importance. 'I have, however,' it is added, 'more comfort in discussing this argument from the press, than from the pulpit, which ought to be kept apart for loftier themes, and which seems to suffer a sort of desecration when employed as the vehicle for any thing else than the overtures of pardon to the sinner, and the hopes and duties of the believer.' We transcribe this remark, not because we think there was any necessity for the Author's apology, but on account of the admirably correct perception which it indicates of the object and purport of the Christian ministry.

The Sermon on Predestination opens with the following introductory remarks. The text is the 22nd, compared with the 31st verse of the xxviith of Acts.

'The comparison of these two verses lands us in what may appear to many to be a very dark and unprofitable speculation. Now, our object in setting up this comparison, is not to foster in any of you a tendency to meddle with matters too high for us—but to protect you against the practical mischief of such a tendency. You have all heard of the doctrine of predestination. It has long been a settled article of our church. And there must be a sad deal of evasion and of unfair handling with particular passages, to get free of the evidence which we find for it in the Bible. And independently of Scripture altogether, the denial of this doctrine brings a number of monstrous conceptions along with it. It supposes God to make a world, and not to reserve in his own hand the management of its concerns. Though it should concede to him an absolute sovereignty over all matter, it deposes him from his sovereignty over the region of created minds, that far more dignified and interesting portion of his works. The greatest events in the history of the universe, are those which are brought about by the agency of willing and intelligent beings—and the enemies of the doctrine invest every one of these beings with some sovereign and independent principle of freedom, in virtue of which it may be asserted of this whole class of events, that they happened, not because they were ordained of God, but because the creatures of God, by their own uncontrolled power, brought them into existence. At this rate, even he to whom we give the attribute of omniscience, is not able to say, at this moment, what shall be the fortune or the fate of any individual—and the whole train of future

history is left to the wildness of accident. All this carries along with it so complete a dethronement of God—it is bringing his creation under the dominion of so many nameless and undeterminable contingencies—it is taking the world and the current of its history so entirely out of the hands of him who formed it—it is, withal, so opposite to what obtains in every other field of observation, where, instead of the lawlessness of chance, we shall find that the more we attend, the more we perceive of a certain necessary and established order—that from these and other considerations which might be stated, the doctrine in question, in addition to the testimonies which we find for it in the Bible, is at this moment receiving a very general support from the speculations of infidel as well as Christian philosophers.

‘Assenting, as we do, to this doctrine, we state it as our conviction, that God could point the finger of his omniscience to every one individual amongst us, and tell what shall be the fate of each, and the state of suffering or enjoyment of each at any one period of futurity, however distant. Well does he know those of us who are vessels of wrath fitted for destruction, and those of us whom he has predestinated to be conformed to the image of his dear Son, and to be rendered meet for the inheritance. We are not saying, that we, or that any of you could so cluster and arrange the two sets of individuals. This is one of the secret things which belong to God. It is not our duty to be altogether silent about the doctrine of predestination—for the Bible is not silent about it, and it is our duty to promulgate and to hold up our testimony for all we find there. But certain it is, that the doctrine has been so injudiciously meddled with—it has tempted so many ingenious and speculative men to transgress the limits of Scripture—it has engendered so much presumption among some, and so much despondency among others—it has been so much abused to the mischief of practical Christianity, that it were well for us all, could we carefully draw the line between the secret things which belong to God, and the things which are revealed, and belong to us and to our children.’

Dr. Chalmers proceeds to shew from the history, that the intimation given to St. Paul that not a man in the ship should be lost, neither restrained his practical urgency that they should follow his directions, nor discharged the men from the necessity of observing them. He then shews that, *à fortiori*, the knowledge that some are elected to eternal life, who they are, and who they are not, being entirely unknown, does not in the slightest degree interfere with the duties and responsibility of the preacher, nor can it alter the indissoluble connexion between the means and the end. The train of remark is obvious, but it is a topic which the wonderful perversity of mens’ minds on this point, renders it necessary to urge and illustrate to a degree of triteness and reiteration. At the same time, useful as it is to vindicate the doctrine of Predestination from misapprehension, and to guard against an unhallowed abuse of it,

we conceive that this is but half the preacher's business; since, if it be a Scripture doctrine, it must, like every other truth, have its positive use; it must be a part of that truth which "sanctifies" the heart. We never find articles of faith introduced into the Scriptures but for a practical purpose; and it is by observing the use which the sacred writers make of a doctrine, that we can best learn to interpret it. For those purposes, and under such aspects, we shall do well, sanctioned by their example, to preach the doctrine of Predestination positively as well as negatively. Otherwise, the impression left on the mind will be, that the tenet, even though incontrovertible, is useless and unprofitable, and the references made to it in the Scriptures will appear as blots upon the sacred page, faults, if such the objector might dare call them,—their introduction appearing quite inexplicable. Now it is certain that the Apostles were not speculators; it is certain, too, that they advert to the great fact of Divine fore-appointment, with all the familiarity and unreservedness with which they refer to any other known fact, never attempting to prove it, but arguing from it as a thing which required no proof; deducing from it an answer to the Jewish objections against the Gospel itself and the calling of the Gentiles, employing it to alarm the impenitent, and triumphing in it as the security of the believer amid the fiery trials which threatened to overwhelm his faith and "separate him from the love of God." Now we cannot but think that were the providence and purpose of God in relation to his Church—for what mean the terms predestination and election but this?—referred to simply and unequivocally, yet incidentally, rather than formally, in a similar application and bearing, it would be the shortest way to correct honest misapprehension; the abuse of the doctrine would be more effectually guarded against, and its genuine tendency would be seen to be "according to godliness."

The next sermon, in like manner, though not satisfactory as an exposition of the text, is in the highest degree striking and impressive. In the general tenor of the following sentiments we fully concur.

'You see then,' says the Preacher, (after citing at length Prov. i 22—8.) 'how a man may shut against himself all the avenues of reconciliation. There is nothing mysterious in the kind of sin by which the Holy Spirit is tempted to abandon him to that state in which there can be no forgiveness, and no return unto God. It is by a movement of conscience within him, that the man is made sensible of sin—that he is visited with the desire of reformation—that he is given to feel his need both of mercy to pardon, and of grace to help him—in a word, that he is drawn unto the Saviour, and

brought into that intimate alliance with him by faith, which brings down upon him both acceptance with the Father, and all the power of a new and a constraining impulse to the way of obedience. But this movement is a suggestion of the Spirit of God, and if it is resisted by any man, the Spirit is resisted. The God who offers to draw him unto Christ, is resisted. The man refuses to believe, because his deeds are evil; and by every day of perseverance in these deeds, the voice which tells him of their guilt, and urges him to abandon them, is resisted—and thus, the Spirit ceases to suggest, and the Father, from whom the Spirit proceedeth, ceases to draw, and the inward voice ceases to remonstrate—and all this because their authority has been so often put forth, and so often turned from. This is the deadly offence which has reared an impassable wall against the return of the obstinately impenitent. This is the blasphemy to which no forgiveness can be granted, because in its very nature, the man who has come this length, feels no movement of conscience towards that ground on which alone forgiveness can be awarded to him—and where it is never refused even to the very worst and most malignant of human iniquities. This is the sin against the Holy Ghost. It is not peculiar to any one age. It does not lie in any one unfathomable mystery. It may be seen at this day in thousands and thousands more, who, by that most familiar and most frequently exemplified of all habits, a habit of resistance to a sense of duty, have at length stifled it altogether, and driven their inward monitor away from them, and have sunk into a profound moral lethargy, and so will never obtain forgiveness—not because forgiveness is ever refused to any who repent and believe the Gospel, but because they have made their faith and their repentance impracticable. They choose not to repent—and this choice has been made so often and so perseveringly, that the Spirit has let them alone. They have obstinately clung to their love of darkness rather than of light, and the Spirit has at length turned away from them since they will have it so. They wish not to believe, because their deeds are evil, and that Spirit has ceased to strive with them, who has so often spoken to them in vain—and whose many remonstrances have never prevailed upon them to abandon the evil of their doings.' pp. 330—332.

But in thus reducing the sin against the Holy Ghost to simple impenitence, the scope of the passage, and our Lord's merciful design in following up his reasonings with this alarming caution, are, it seems to us, wholly lost sight of. It is, we think, indubitable, that a specific sin is alluded to; that sin which led the Pharisees to ascribe the works of the Holy Ghost to Satanic agency*. This was not calumniating our

* 'Qui impenitentiam esse definiunt,' says Calvin, 'nullo negotio refelli possunt. Frustra enim et ineptè negaret Christus in hoc seculo remitti. Deinde nomen blasphemix ad quævis peccata promiscuè extendi nequit. Sed ex comparatione quam Christus adducit, facile

Lord as man, but it was striking at the honour of God ; it was truly and properly blasphemy. And therefore St. Paul, in apparent allusion to this awful denunciation of our Lord, expressly states, that he, who had been " a blasphemer, a persecutor, and a calumniator," and might seem to have been chargeable with this very sin that is declared to be irremissible, " obtained mercy, because he did it ignorantly in unbelief"—not in wilful contumacy. The sin against the Holy Ghost is properly termed by Dr. Chalmers ' a daring and obstinate rebellion against the prerogatives of conscience ;' that is to say, it involves this in its very nature, but something more than this. And as to the difficulty which he finds in supposing that for the remission of this sin, ' not even the acceptance of the ' Gospel of Christ, would avail' the transgressor, we must say that the difficulty is of his own making. It arises out of an impossible supposition,—a supposition at variance with the tenor of the whole sermon ; for it implies a case in which the Gospel of Christ shall be accepted, after the Spirit of God has finally withdrawn. That, in a certain sense, all sin against the Holy Ghost, who " resist the Spirit," " grieve the Spirit," " quench the Spirit," is most true. But it is not less true, that the sin against which our Lord issued this awful *caveat*, is of a very distinctive character, and is identified with a hardness of heart which, when it reaches the height of deliberate enmity, is essentially incurable. Dr. Chalmers gains nothing that we perceive, by his exposition of the passage, and we regret that he has been led to adopt it, as it lessens the force and value of his sermon, to which, on this account, we much prefer a discourse of Mr. Toller's on the same text.

The ninth sermon is a beautiful discourse, ' on the reasonableness of the faith.' We transcribe the exordium.

' " Shut up unto the faith." This is the expression which we fix upon as the subject of our present discourse—and to let you more effectually into the meaning of it, it may be right to state, that in the preceding clause " kept under the law," the term *kept*, is, in the original Greek, derived from a word which signifies a sentinel. The mode of conception is altogether military. The law is made to act

nobis constabit definitio. Cur atrocius peccare dicitur qui in Spiritum blasphemat quam qui in Christum ? an quia præcellit Spiritus majestas ut gravius vindicetur ? Certé alia est ratio : nam quum in Christo reluceat plenitudo Divinitatis, quisquis in eum contumeliosus est, totam Dei gloriam, quantum in se est, evertit atque abolet.' He proceeds to shew that the sin involves wilful and malignant contumacy after illumination. See his Harmony.

the part of a sentry, guarding every avenue but one—and that one leads those who are compelled to take it to the faith of the Gospel. They are shut up to this faith as their only alternative—like an enemy driven by the superior tactics of an opposing general, to take up the only position in which they can maintain themselves, or fly to the only town in which they can find a refuge or a security. This seems to have been a favourite style of argument with Paul, and the way in which he often carried on an intellectual warfare with the enemies of his Master's cause. It forms the basis of that masterly and decisive train of reasoning, which we have in his epistles to the Romans. By the operation of a skilful tactics, he (if we may be allowed the expression) manœuvred them, and shut them up to the faith of the Gospel. It gave prodigious effect to his argument, when he reasoned with them, as he often does, upon their own principles, and turned them into instruments of conviction against themselves. With the Jews he reasoned as a Jew. He made a full confession to them of the leading principles of Judaism—and this gave him possession of the vantage ground upon which these principles stood. He made use of the Jewish law as a sentinel to shut them out of every other refuge, and to shut them up to the refuge laid before them in the Gospel. He led them to Christ by a schoolmaster which they could not refuse—and the lesson of this schoolmaster, though a very decisive, was a very short one. "Cursed be he that continueth not in all the words of this law to do them." But, in point of fact, they had not done them. To them then belonged the curse of the violated law. The awful severity of its sanctions was upon them. They found the faith and the free offer of the Gospel to be the only avenue open to receive them. They were shut up unto this avenue; and the law, by concluding them all to be under sin, left them no other outlet but the free act of grace and of mercy laid before us in the New Testament.

* But this is not the only example of that peculiar way in which St. Paul has managed his discussions with the enemies of the faith. He carried the principle of being all things to all men into his very reasonings. He had Gentiles as well as Jews to contend with—and he often made some sentiment or conviction of their own, the starting point of his argument. In this same Epistle to the Romans, he pleaded with the Gentiles the acknowledged law of nature and of conscience. In his speech to the men of Athens, he dated his argument from a point in their own superstition. In this way he drew converts both from the ranks of Judaism, and the ranks of idolatry—and whether it was the school of Gamaliel in Jerusalem, or the school of Gamaliel in Jerusalem, or the school of poetry and philosophy in countries of refinement, that he had to contend with, his accomplished mind was never at a loss for principles by which he bore down the hostility of his adversaries, and shut them up unto the faith.

* But there is a fashion in philosophy as well as in other things. In the course of centuries, new schools are formed, and the old, with all their doctrines and all their plausibilities, sink into oblivion. The restless appetite of the human mind for speculation, must have novelties to feed upon—and after the countless fluctuations of two thou-

sand years, the age in which we live has its own taste, and its own style of sentiment to characterize it. If Paul, vested with a new apostolical commission, were to make his appearance amongst us, we should like to know how he would shape his argument to the reigning taste and philosophy of the times. We should like to confront him with the literati of the day, and hear him lift his intrepid voice in our halls and colleges. In his speech to the men of Athens, he refers to certain of their own poets. We should like to hear his references to the poetry and the publications of modern Europe—and while the science of this cultivated age stood to listen in all the pride of academic dignity, we should like to know the arguments of him who was determined to know nothing save Jesus Christ, and him crucified.

‘But all this is little better than the indulgence of a dream. St. Paul has already fought the good fight, and his course is finished. The battles of the faith are now in other hands—and though the wisdom, and the eloquence, and the inspiration of Paul have departed from among us, yet he has left behind him the record of his principles. With this for our guide, we may attempt to do what he himself calls upon us to do. We may attempt to be followers of him. We may imitate him in the intrepid avowal of his principles—and we may try, however humbly and imperfectly, to imitate his style of defending them. We may accommodate our argument to the reigning principles of the day. We may be all things to all men—and out of the leading varieties of taste and of sentiment which obtain in the present age, and in the present country, we may try if we can collect something, which may be turned into an instrument of conviction for reclaiming men from their delusions, and shutting them up unto the faith.’ pp. 241—45.

The Preacher proceeds to argue the question of the necessity and reasonableness of the Scripture method of salvation by faith, with the school of Natural Religion—the school of classical Morality—and the school of poetical sentiment, shewing how, upon their own principles, they are “shut up unto the faith.” The next sermon, on the Sabbath, we shall have occasion to notice at some future time. Though not highly argumentative, it is better than argumentative: it removes the question out of the lower court of criticism and ‘moral philosophy,’ to plead it *in foro conscientie*.

Perhaps the most striking sermon in the volume is the seventh, ‘on the new heavens and the new earth,’ in which Dr. Chalmers (whose forte is, after all, the imaginative, rather than the argumentative) finds scope for all the excursiveness of his fancy and all the warmth of his best feelings. He remarks that in the text, (1 Pet. iii. 13.) there are ‘two leading points of information.’

‘The first is, that, in the new economy which is to be reared for the accommodation of the blessed, there will be materialism; not

merely new heavens, but also a new earth. The second is, that, as distinguished from the present, which is an abode of rebellion, it will be an abode of righteousness.

‘ I. We know historically that earth, that a solid material earth, may form the dwelling of sinless creatures, in full converse and friendship with the Being who made them—that, instead of a place of exile for outcasts, it may have a broad avenue of communication with the spiritual world, for the descent of ethereal beings from on high—that, like the member of an extended family, it may share in the regard and attention of the other members, and along with them be gladdened by the presence of him who is the Father of them all. To inquire how this can be, were to attempt a wisdom beyond Scripture: but to assert that this has been, and therefore may be, is to keep most strictly and modestly within the limits of the record. For, we there read, that God framed an apparatus of materialism, which, on his own surveying, he pronounced to be all very good, and the leading features of which may still be recognized among the things and the substances that are around us—and that he created man with the bodily organs and senses which we now wear—and placed him under the very canopy that is over our heads—and spread around him a scenery, perhaps lovelier in its tints, and more smiling and serene in the whole aspect of it, but certainly made up, in the main, of the same objects that still compose the prospect of our visible contemplations—and there, working with his hands in a garden, and with trees on every side of him, and even with animals sporting at his feet, was this inhabitant of earth, in the midst of all those earthly and familiar accompaniments, in full possession of the best immunities of a citizen of heaven—sharing in the delight of angels, and while he gazed on the very beauties which we ourselves gaze upon, rejoicing in them most as the tokens of a present and presiding Deity. It were venturing on the region of conjecture to affirm, whether, if Adam had not fallen, the earth that we now tread upon, would have been the everlasting abode of him and his posterity. But certain it is, that man, at the first, had for his place this world, and, at the same time, for his privilege, an unclouded fellowship with God, and, for his prospect, an immortality, which death was neither to intercept nor put an end to. He was terrestrial in respect of condition, and yet celestial in respect both of character and enjoyment. His eye looked outwardly on a landscape of earth, while his heart breathed upwardly in the love of heaven. And though he trode the solid platform of our world, and was compassed about with its horizon—still was he within the circle of God’s favoured creation, and took his place among the freemen and the denizens of the great spiritual commonwealth.

‘ This may serve to rectify an imagination, of which we think that all must be conscious—as if the grossness of materialism was only for those who had degenerated into the grossness of sin; and that, when a spiritualizing process had purged away all our corruption, then, by the stepping stones of a death and a resurrection, we should be borne away to some ethereal region, where sense, and body, and

all in the shape either of audible sound, or of tangible substance, were unknown. And hence that strangeness of impression which is felt by you, should the supposition be offered, that in the place of eternal blessedness, there will be ground to walk upon; or scenes of luxuriance to delight the corporeal senses; or the kindly intercourse of friends talking familiarly, and by articulate converse together; or, in short, any thing that has the least resemblance to a local territory, filled with various accommodations, and peopled over its whole extent by creatures formed like ourselves—having bodies such as we now wear, and faculties of perception, and thought, and mutual communication, such as we now exercise. The common imagination that we have of paradise on the other side of death, is, that of a lofty aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing—where all the warm and sensible accompaniments which give such an expression of strength, and life, and colouring, to our present habitation, are attenuated into a sort of spiritual element, that is meagre, and imperceptible, and utterly uninviting to the eye of mortals here below—where every vestige of materialism is done away, and nothing left but certain unearthly scenes that have no power of allurements, and certain unearthly ecstasies, with which it is felt impossible to sympathise. The holders of this imagination forget all the while, that really there is no essential connection between materialism and sin—that the world which we now inhabit, had all the amplitude and solidity of its present materialism, before sin entered into it—that God so far, on that account, from looking slightly upon it, after it had received the last touch of his creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom he had raised in dominion over them, and he saw every thing that he had made, and behold it was all very good. They forget that on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of Nature had impressed upon it, that then “the morning stars sang together, and all the sons of God shouted for joy.” They forget the appeals that are made everywhere in the Bible to this material workmanship—and how, from the face of these visible heavens, and the garniture of this earth that we tread upon, the greatness and the goodness of God are reflected on the view of his worshippers. No, my brethren, the object of the administration we sit under, is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day, it may be shaken, and broken down from its present arrangements, and thrown into such fitful agitations, as that the whole of its existing framework shall fall to pieces, and with a heat so fervent as to melt its most solid elements, may it be utterly dissolved. And thus may the earth again become without form, and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise; and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation; and the world be peopled as before, with the varieties of material loveli-

ness, and space be again lighted up into a firmament of material splendour.' pp. 193—198.

We must make room for the following beautiful passage, and then dismiss this interesting volume.

' But the highest homage that we know of to materialism, is that which God manifest in the flesh has rendered to it. That He, the Divinity, should have wrapt his unfathomable essence in one of its coverings, and expatiated among us in the palpable form and structure of a man; and that he should have chosen such a tenement, not as a temporary abode, but should have borne it with him to the place which he now occupies, and where he is now employed in preparing the mansions of his followers—that he should have entered within the vail, and be now seated at the right hand of the Father, with the very body which was marked by the nails upon his cross, and where-with he ate and drank after his resurrection—that he who repelled the imagination of his disciples, as if they had seen a spirit, by bidding them handle him and see, and subjecting to their familiar touch the flesh and the bones that encompassed him; that he should now be throned in universal supremacy, and wielding the whole power of heaven and earth, have every knee to bow at his name, and every tongue to confess, and yet all to the glory of God the Father—that humanity, that substantial and embodied humanity, should thus be exalted, and a voice of adoration from every creature be lifted up to the Lamb for ever and ever—does this look like the abolition of materialism, after the present system of it is destroyed? Or does it not rather prove, that, transplanted into another system, it will be preferred to celestial honours, and prolonged in immortality throughout all ages?'

Of Mr. Cunningham's present volume we feel it unnecessary to say much, on account of the extended notice bestowed on his former volume. It contains twenty-five sermons, on subjects very diversified. The first, on the much wrested words "Be not righteous overmuch," we consider as extremely judicious and useful. A similar encomium appears to us to be especially due to the seventh sermon, which is chiefly occupied in pointing out the prevailing and opposite errors respecting the doctrine of Providence. In the eleventh sermon, which, though of a useful character, is slightly connected with its title, there occurs a sentence which we would recommend Mr. Cunningham to revise. It will be found in page 194, and begins with '*perhaps every child.*' If the Author cannot express himself less doubtfully, we think that silence on this point would be far preferable; but we will take the freedom of inviting his attention to an article upon this subject in our Number for September 1822. Perhaps, the most striking and not the least useful sermon, is the twentieth, entitled '*Spiritual Death.*' The text is Eph. ii. 1. and it opens with the following remarks.

Neither language nor fancy can present the consequences of sin under a more appalling aspect, than the single word and image by which they are displayed in the text. The whole race of mankind, in their natural and unconverted state—these fair, active, and intelligent creatures—are here represented as dead; “dead in trespasses and sins.” Much of the beauty we behold is not real beauty; the activity is not real activity; the intelligence not real intelligence: “They have a name to live and are dead.” They are like corpses put into action by some medical process, but which have no real life: “Death hath passed upon all men, for that all have sinned.” Solemn indeed is the picture which is thus presented to the mind; and God grant that the mere display of it in the present occasion may produce a due impression on our souls.

But, my Christian brethren, in proportion to the significance and solemnity of the image thus employed to describe the consequences of sin, is the importance of contemplating it in a just point of view. Nor are the errors connected with this subject by any means few or insignificant. The error of some is, that of so weakening the figure as to deprive spiritual death of all analogy to bodily death, and thus depriving the image of all its force and solemnity. The error of others, on the contrary, is that of conceiving, that, because bodily and spiritual death resemble each other in some particulars, they must necessarily be alike in all; and thus giving to the image an extent of application not intended by Scripture. It is to the last of these errors especially which it is my desire on the present occasion to draw your attention. And to this end I shall consider. I. The points in which the death of the soul does not resemble the death of the body. II. The points in which it does resemble it.

This brief specimen will shew that Mr. Cunningham's style cannot be charged with any want of plainness or perspicuity, though it may seem to require all the speaker's warmth of manner to render its simplicity impressive. We should have thought a freer style and somewhat less brevity, improvements in these sermons if intended to be privately read. Plain, serious, and practical, however, they amply deserve all the praise which the Author claims for them, as adapted to parochial instruction.

The third volume among those we have now before us, is presented to the public as a posthumous memorial of a truly venerable and much respected individual; who, though never popular as a preacher, owing to the want of animation in his delivery, appears, in these sermons, to singular advantage as an author. They are richer in thought, purer in style, more pleasing and impressive altogether than any volume of the kind that we have met with for a long time. They resemble those of Mr. Toller, more than any others that we at this moment recollect, nor is this surprising: they were literally of the same school. Mr. Hill was successively a student and a tutor in the Daventry Academy, then under the presidency

of Dr. Ashworth. He was, however, so far Mr. Toller's senior that the year in which the latter entered the academy at the early age of fifteen, Mr. Hill removed to London, having accepted the pastoral charge which he continued to sustain for thirty-seven years, resigning it, through the infirmities of age, about seven years before his death. One anecdote mentioned by his Editor, deserves to be recorded as honourably characteristic of this good man.

'Two of his hearers meeting one day, one of them accosted the other, and said, "Do you know how Mr. Hill is? It is some time since he called at our house." To which the other replied, "I congratulate you: it is a sure sign that you have had no affliction in your family."'

With regard to Mr. Hill's ideas of preaching, we cannot do better than transcribe a note of his own, appended to one of these sermons, on the subject of the best models.

'This strain of preaching' (one in conformity to the determination expressed by the Apostle Paul to know nothing among his hearers save Jesus Christ and him crucified) 'I recommend to my younger brethren in the ministry with all the sincerity and friendship my heart is capable of; and this on the fullest conviction. With whatever pleasure they may have read, or may continue to read, the writings of ancient philosophers, or of moralists in later times, they are not *their* masters—they belong not to their school—they can furnish no such information as the Saviour gives, and the condition of the world wants; nor such motives as are best adapted to the nature of man: Take sermons as *compositions*: the *most* beautiful, sublime, and animated, will in vain be sought for among those where a shyness of Scripture and its forms of expression is discovered. Were I to read sermons merely for entertainment, (laying modes of faith aside,) I could be at no loss in a choice. From a warm wish for the pleasure, advantages, and success of the rising ministry, I must recommend to their attentive perusal, divines of the last age. If I am partial to them, it is the frequent perusal of them and the advantage which I have reaped from them, that make me so. Making an allowance (which common sense must dictate) for alterations which time has produced in language, style, method of division, arrangement, &c. I fancy I discover that strong and manly sense—that intimate acquaintance with and reverence for Scripture—that deep sense, as well as knowledge, of divine things—that devotional and often pathetic strain—and that ardent concern for souls and the success of their ministry, which render them the best models for their imitation. A well-instructed, judicious, and at the same time zealous preaching of Christ is become the more necessary on account of the neglect into which such preaching has, in many places, fallen. I would not be uncandid. But I must distinguish between Socrates and Jesus—between natural and revealed religion; and enter my protest, how

ever feeble, against that slight, cold, unfrequent mention of the Saviour observable in the prayers and sermons of many. God's "unspeakable gift," understood—valued as he ought (to be)—wrought into our discourses, and made the pervading soul of our ministry, would give a weight and dignity to both not discoverable any other way.

How far he succeeds in forming his own style and spirit on these models, will best be seen from a few extracts. The volume contains fifteen sermons, besides a funeral sermon for Mr. Hill by the Rev. Mr. Hooper, his successor.

I. God the only adequate Portion. Ps. lxxiii. 25. II. Entering into Covenant with God. Jer. i. 5. III. Adherence to Him with whom are the Words of Eternal Life. John vi. 68. IV. The Folly of not Depending on God. Ps. lii. 7. V. The Deliverance of Lot. Gen. xix. 16. VI. Eli's Concern for the Ark of God. 1 Sam. iv. 13. VII. Declensions in Religion observed and lamented. Ezra iii. 12. VIII. Zion built, the Glory of the Lord. Ps. cii. 16. IX. The Watchman's Report and Advice. Isa. xxi. 11, 12. X. A Father to the Poor. Job xxix. 16. XI. The Knowledge of National Benefits and Deliverances transmitted to the rising Generation. Ps. lxxviii. 3, 4. XII. The Great Subject of the Apostolic Ministry. Col. i. 27, 8. XIII. An Old Disciple. Acts xxi. 16. XIV. The Death of Samuel. 1 Sam. xxv. 1. XV. The Sufficiency of Divine Grace. 2 Cor. xii. 9.

Some of these sermons, as may be inferred from the subjects, were preached on public occasions. These are not the least interesting. The following impressive appeal is the conclusion of the ninth sermon, preached Feb. 25, 1795, a day appointed for a general Fast.

'In the patience and forbearance of God, and in the wonderful method he has devised for the pardon and salvation of a guilty people, we have a loud call and a most powerful motive to "inquire, return, and come." When we look through our cities, towns, and villages, and observe the dreadful depravation of manners, notwithstanding the advantages we enjoy, superior to those of any other country—when we look into our churches, families, and our own hearts—the first thing that strikes the mind, respecting God, is his patience. How can we think of the time during which he has been waiting to be gracious, and of the most kind, compassionate, and moving messages he has sent, and not feel ourselves drawn to God; to that inquiring, while we may inquire, and that returning and coming, urged upon Dumah in the night in which she was involved? O that every soul here, and throughout the land, might feel the import of the apostle's question—"Despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth to repentance?" I cannot think of a single blessing continued to such a people as we are, but what contains the same

message to us, as God sent to Dumah. "If ye will inquire, inquire ye. Return, come," is the language of the grant of this solemn hour, and every moment added to our forfeited lives. But if there be any one point, in which all the lines of heavenly attraction meet, it is the mediation of Christ—that astonishing provision for the pardon, justification, and salvation of a guilty people, on their inquiry and return. If they, whose hearts have been long alienated, or who have gone the farthest from God, could but see sin, through the medium of the humiliation, sufferings, and death of God's only Son, and the grace and compassion of the Divine Being to sinful men, as they are displayed in the gospel method of salvation; I have no conception how they could go on in sin, delay inquiry, or refuse to return and come unto God. While he is calling to the rebellious, by the dictates of reason and conscience, and by every object and event in the natural and providential world, he does, as it were, *arrest* their attention and their souls, by the gift of his Son. If there are any present who, by their departure from God, have contributed to the present night of their country, let them think of the mercy that has spared them, and of the amazing way in which provision has been made for their reception into favour: and if they can, after this, remain in a state of distance and alienation, how lost must they be to gratitude to God, and concern for themselves!

And there are *important and happy consequences* resulting from a sinful people's inquiring, returning, and coming to God. I cannot tell you how excellent and useful this grace of repentance is. There is, if I may so speak, a kind of omnipotence in it: I do not say, naturally so. Look through the records of man and of nations, as contained in Scripture; and then say what repentance cannot do. Think of the many promises annexed to it, and the great and astonishing things it has actually accomplished. It works a change in every principle, affection, and power of man—plucks men from the very brink of the bottomless pit—gives them a dignity which they had lost—restores internal and external peace; peace to souls and to states—keeps God in a nation, when about to depart—and brings him back when departed. If this spirit was but diffused through the land, God would return to us in mercy, and give our dangers and our fears to the wind. They who persist in sin—who are proof against the mercies and judgments of God—are so far from being able, by any exertions within their power, to detain a departing glory, or to restore one lost blessing, that they are furnishing the dreadful reason for God's suspending the tokens of his gracious presence, and bringing down his judgments on the land. It is the inquiring, returning soul, that is his own and his country's friend. The coming to God, in the way of faith and obedience, is what our souls want—what our families want—what is requisite to the prosperity of our churches—and what the great and essential interests of three kingdoms are supplicating for this day. I do, as it were, see your bleeding country at your feet, beseeching you to take compassion upon her in this night of her affliction. In no way can you be so much her friends, or so effectually administer the relief she implores, as in deep repentance,

reformation, and fervent prayer. If the very high price of bread, and every necessary of life—the failure of trade in many poor and populous places—a war, of unequalled expense in blood and treasure, of doubtful issue, and for the support of which fresh burdens are laid, when the former were such as thousands were scarce able to bear, are great and pressing ills; and if these ills are the result of national guilt—tokens of divine displeasure on account of it—where is my patriotism or humanity, if I do not hearken to the Watchman of Dumah, when, like my country, she had a departing God, and a departing glory to deplore? What an idle, senseless boast is *love of country*, and *attachment to the British Constitution*, in those who are devoted to pleasure, or live in a state of open or secret rebellion against the great Lord of heaven and earth! *They* are the enemies from whom Britain has most to fear. Their sins are pregnant with every national evil. They distract our councils, sow the seeds of intestine division, send blasting and mildew, cut short the staff of bread, undermine the constitution, shake the pillars of the state, and put every thing to dreadful hazard.

‘Oh! may we, of this assembly, be kept clear of those crimes which have provoked the Almighty to anger; plead daily with God for our country; and prove ourselves its real friends, by that “*righteousness which exalteth a nation.*” Amen!’ pp. 261–265.

Our next extract must be taken from a discourse which required only to be effectively delivered, to make, one would think, a most powerful and salutary impression. The words taken for a text are, “Lo! this is the man who made not God his strength.” After shewing what is understood by the expressions, the Preacher proceeds to ‘hold up to view the man who hath not made God his strength, in some of the most interesting scenes and situations.’ He is supposed, first, to be in the enjoyment of health and prosperity; next, in scenes of temptation; thirdly, under the pressure of bodily affliction; fourthly, with death in immediate prospect.

‘Now, behold the man whose dependence was not on God. His strength is gone—his pulse beats feebly—a mortal paleness hangs upon his countenance. He would fain hope to live, but cannot: he sees death approaching, and trembles at the sight. What he made his trust, to the neglect of an all-sufficient good, stands aloof, unable to help him: the friends whom he courted prove miserable comforters; and, wherever he turns his thoughts, scenes arise, which, besides yielding him no support, deeply distress and wound his heart. Houses and lands, wealth and titles, only serve to make him splendidly miserable, and to remind him of his folly and crime, in placing his dependence upon them. Were you to case him in gold, and deck that gold with diamonds, you would adorn a very wretch. His wonted gayety and cheerfulness are gone, and his boasted courage fled. What he hath most to dread is coming upon him like an armed man, and he hath no strength to resist. The very thing he wants—what alone

could sustain him—he hath taken no pains to secure. Had he made God his strength, he would have been calm and serene; prepared for the trial of this awful hour; and secure of a happy existence in an eternal state. But now the troubled sea will afford but a faint representation of the tumult in his breast; nor can any language describe his anxious dread, when death makes its advances towards him. He thinks on God: but, ah! in what view?—As an offended God—as a God whose power and grace in a Saviour he refused to accept, and who is now giving him a very awful proof how insufficient he himself is for his safety and happiness; how insufficient is every thing; and that every dependence is fatal that is not placed on God. So painful are his feelings, and so awful his forebodings, with death in sight, that he would prefer the condition of the poor whom he oppressed, or the beast which he abused, to his own. And this is the man (confident, gay and happy, as he once might seem,) who made not God his strength.

‘ 5. We will next suppose him in sight of the Judgment-day, and as standing before the bar of that God, whose favour and strength he never sought.

‘ With respect to a good man, death gently separates soul and body: as to a wicked man, it tears and rends them asunder. Painful as life is in the condition just described, it is still preferable to death; and therefore it is, that the unhappy man in my text will strive, though in vain, to hold it. Behold, the bond of union is broken, and the soul is fled! Let imagination pursue it—trace its wondrous way, and the awful distance to which it is conveyed, from God, from heaven, from hope! In that separate state of conscious being between death and judgment, which divine revelation discloses, this departed spirit must reflect—“Where are now those possessions which I valued—those possessions which I made my boast? They have left me naked and defenceless. Fool that I was, to take up with that as my portion, which a moment’s thought would have convinced me must be relinquished at death! Why did I not think?—I did think—I could not avoid it: but the thoughts I had did not sink into my heart! As they damped, what I now find, my dear-bought pleasures, I banished them as soon as I could. Oh! what pains have I taken to ruin my soul, and to draw down the vengeance of the Almighty upon it! Many a faithful admonition hath conscience given me; and I had, for a time, a friend that seconded these admonitions; but I neglected and lost him. I have often been told of the necessity of making God my strength, and this hath been urged upon me in a strong and forcible manner. The language of many dispensations of Providence which I have seen; of scenes in which I myself made a part; and of many a sermon I have heard, was this—renounce all earthly dependence, and place it on God. I remember being told, that affliction and death could not be supported without God; and to have heard the very state described in which I now am, and the terrors with which I am surrounded. Oh! fool that I was, to trust to what is fled like a dream—to expect safety or happiness without God—to

take none of the faithful warnings that have been given me—and not to think, till thinking is my misery !”

‘ In that state into which death shall transmit the “ man who made not God his strength,” he is all thought—painful thought. He does not, as once he did, confine his views to present scenes; he looks forward,—he apprehends a judgment to come: he sees, in idea, the throne set, myriads assembled before it: he does, as it were, hear the sentence passing—passing against himself.’ pp. 87—90.

We can only make room for one more specimen. It is the conclusion of a funeral sermon for an aged Christian, the text of which is taken from Acts xxi. 16. “ An old disciple.”

‘ If there be here a hoary head that is not found in the “ way of righteousness”—an aged person, who is no disciple—a man, who even till the decline of life hath declined from the ways of God, cast off fear, restrained prayer, turned his back on Jesus—a man, who is stooping towards the grave as he goes, and yet hath nothing to hope for beyond it—what hath been said conveys weighty instruction to him. Oh! may that God, at whose command Moses brought water from a rock, bring the instruction home, melt his frozen, and soften his stony heart. An aged sinner, a man that is ripe for the grave, yet hath not begun to live—is one of the most painful and affecting objects that can be beheld upon earth. If any thing could be done for him, on my part, at this so late an hour, Oh! how gladly would I do it! But what can I do? What can I say which he hath not heard a thousand times without effect? Many an attempt has been made to engage his attention—to rouse and alarm him—to win, move, melt his heart. What more can be done? All things are possible with God—even his conversion. He knows this, but will not go to him. But I must not—I cannot—say, “ sleep on now and take thy rest.” I would attempt, in divine strength, to rouse the unfeeling and secure, though at the eleventh hour, and put him on applying to God, through Christ, for mercy. Though God hath been justly provoked to give such an one entirely up—and though the instances have been comparatively few of those who have been brought, in old age, to a saving acquaintance with Christ; yet the case is not absolutely beyond the reach of hope. O, thou! who art old, yet no disciple, knock at the door of mercy; cry mightily to the Lord for faith and repentance; pour out thy soul in penitential sorrow at the Saviour’s feet—“ arise, call upon God, if so be he may think upon thee, that thou perish not.” You increase your guilt by delay—you bar the door of mercy faster against you by every day you lose. You must so soon be in heaven or in hell, that there is not a moment to be lost. What success you will meet with, I cannot pretend to say; but this one thing I know, that if God give you grace to repent, he will, through Christ, accept your repentance: and that if you are enabled, late as it is, to go to God in Christ, in the way that hath been held forth to your view, in the account I have given in this discourse of a real disciple, he will not cast you out either on account of your age, or the number or aggravation of your transgressions.

'Of each aged disciple present, whom God, amidst the waste of time and death, hath left, I need not request it that you fall in with all the wise and gracious designs of your heavenly Father, in prolonging your stay. Your conduct and conversation will, I trust, bring honour on yourselves, on your profession, and on him whom you serve. You will raise no evil report either of the good land, or the way to it. You will recommend the ways of Christ; convince gainsayers; encourage the awakened sinner; strengthen every believer's faith and love; and hold up the religion of the gospel to view, as that which can support the heart, and which communicates dignity and glory to man. Let the world see, in you, what the mercy, power, and influence of Heaven can effect. Even until death, bring forth fruit unto God. We, as ministers, want and wish the help of every old disciple. Let your children, your servants, your friends—let all who see you,—see that the way to be happy is, to fear the displeasure, obey the commands, believe the promises of God, and trust his grace through the blood and righteousness of Christ. Your stay upon earth can now be but short. Oh! improve it for every purpose honourable to your Saviour God, beneficial to the world, and happy to yourselves. This is a work of which you will never repent: Mnason did not: our departed friend did not. Let the prospect of that crown of glory that awaits the people of God, be your comfort and support.

'Oh! may all the honour and happiness that belongs to the most distinguished of Christ's disciples belong to you for ever. Amen.'

pp. 378—80.

This is somewhat in the manner of the late Mr. Lavington's sermons. It may not suit the taste of the day, but we cannot but prefer such a style of pulpit address as this, to much that passes for oratory. It is chaste, simple, fervent, pathetic, and we know of no qualities in a pulpit orator more admirable than these.

The 'twenty sermons' which bear the name of the late estimable Henry Martyn, would have deserved an earlier and a distinct notice, did not some doubt rest on the strict originality or genuineness of the whole of them. One only was intended for publication, and was in fact printed during the Author's lifetime. The remaining nineteen have been selected from his manuscripts, and that 'indulgence' is claimed for them by the Editors, which is usually granted to posthumous works. It has since been discovered, however, that the fourth sermon, entitled, 'Scripture more Persuasive than Miraculous Appearances,' is taken from one of President Edwards's,* abridged

* Works, Vol. VII. p. 418.

and somewhat modified; and it creates a suspicion that the others may in like manner be destitute of actual originality. Such a suspicion is not in the least derogatory to the merit and excellence of Mr. Martyn, since the practice of preaching printed sermons is too general in the Church of England, to afford room for the charge of deception; and it is quite evident that it was not to spare himself either labour or the expense of thought, that Mr. Martyn was at the pains of transcribing, or rather forming a sermon out of this exceedingly fine discourse. Such a use of the sterling but often prolix and unpolished writings of the old divines, we should be disposed strongly to recommend, were it not that in a Dissenting minister, who is supposed to preach his own sermons, it might seem to border on deception, and were not the practice liable too to be abused by the indolent. But we know not whether these objections should be allowed to outweigh the positive advantages of a discreet and occasional use of "things old." We are quite sure that to abridge a sermon of Howe's or of Edwards's, modernising the antiquated phraseology, would be a more useful exercise of mind than racking the brain for a subject and a division, &c., and a much better expedient than adopting bad skeletons and outlines, which, like other ready-made articles, seldom set well on the purchaser. Were a man to publish such sermons as his own, without acknowledging his obligations to the original, he would be deservedly disgraced. But here the whole blame, if any, attaches to the inadvertency of the Editors. One is pleased to find that Mr. Martyn was acquainted with the writings of Edwards, and that he so correctly appreciated the power of intellect, the profound thought and intense piety by which his sermons in common with his other works are characterised.

Although as a memorial of Mr. Martyn, this circumstance may lessen the interest of the volume, its substantial value is not in the least diminished; and accordingly we can very cordially recommend it to our readers. The first sermon is an admirable one, on the subject of the Atonement. The others are unequal; some of them, probably, were early efforts. In India, Mr. Martyn's life was otherwise occupied than in studying for the pulpit.

Mr. Mortimer's volume treats of a doctrine which we rejoice to see occupying a larger portion of attention than, till of late, it has received from modern divines. Another publication on the same subject, of a more elaborate character, will lead us to advert to the topic in a future article. There is much that is very good in the matter of these lectures, but we cannot bestow much commendation on the style or arrangement. In

fact, were we to give any extracts from this volume, we fear that our object would be suspected, as if we wished to exhibit them in contrast to the preceding citations. We think that, in a volume the design of which appears to be practical, critical and disputations points might as well have been passed over; but if such points as the disputed text in 1 John v. and the *Filioque* schism, were to be adverted to, a reference to Bishop Fisher and Bishop Pearson can hardly be considered as satisfactory. Mr. Mortimer, in citing exclusively the arguments for the genuineness of the verse, has laid himself open to the charge of disingenuousness. It is not a question to be settled by Episcopal authority, but by evidence, and the stronger evidence against the genuineness of the passage Mr. Mortimer has suppressed. The poetical citations which are interspersed through these lectures, is another point on which we feel called upon to animadvert; since, not to speak of their frequency, they are far from being of the most select kind. What could induce the Preacher to close the following passage with such wretched doggerel?

‘Go, then, my brethren, led by the Spirit, to the Cross of Christ. When your corruptions are strong and clamorous, consider them as emblems of the Jewish rabble, who, “with loud voices, were instant desiring that Christ should be crucified.” Think of your suffering Saviour in the midst of his indignities, tears, sighs, and blood. Dwell upon the subject. Remain by the Cross, and contemplate the scene. Can you yield to your corruptions while experiencing his love? No, no, you are ready to reply; while you join in those lines, so appropriate to this subject—

Neither Passion nor Pride
Thy Cross can abide,
But melts at the fountain which flows from thy side.
Let thy life-giving Blood
Remove all my load,
And cleanse Thou my conscience, and bring me to God.’ p. 257.

We wish that the next volume on our list were as free from every deficiency as it is from that of bad taste. The late Mr. Worthington was one of the most impressive preachers of his day. With great simplicity in his mode of address, he possessed in no ordinary degree the true talent of oratory. Nor did he affect a fervour which he did not feel; for there was no reason to charge him with a want of earnestness in his pulpit ministrations. To his admirers, this volume will be a most acceptable acquisition; and as an effort of memory on the part of the lady who has preserved these discourses, it must be allowed to be a very extraordinary volume. Every one who

knew Mr. Worthington, will immediately recognise his style, manner, and phraseology. The most prominent characteristics are neatness and perspicuity, with, now and then, some very felicitous touches of sentiment and happy illustrations. As we do not wish to be provoked to criticism, and could not bestow unqualified praise, we shall refrain from making any extracts, although we could give some of a very pleasing kind. The last volume is highly interesting as presenting a view of the present state of pulpit eloquence in 'the native country of Erasmus and Grotius, of Golius and Schultens, of Vitrunga and Venema.' We have lately had occasion to notice a 'Batavian Anthology: the Theology of Holland has at least equal claims to our attention; and in the lamentable state of deterioration and formality into which most of the Continental Protestant churches have relapsed, any specimens of an effective, evangelical ministry would be most gratifying. Of the Sermons composing this volume, we are informed by the Editor, that

'The first three are selected from those of the late Rev. Dr. Rau, Professor of Oriental Literature in the University of Leyden, and Minister of the French Church in that city. The next four are from those of the late Rev. J. S. Vernede, for many years Minister of the French Church in Amsterdam. The three following are from those of the Rev. Dr. Sir Herman Muntinghe, Knt., Professor of Divinity in the University of Groningen. This venerable man, though far advanced in years, is still actively engaged in the discharge of his official duties, and in publishing the results of his labours and meditations. He is at present employed upon a work entitled "The History of the Mental and Moral Development of Mankind," which is now nearly complete, nine volumes being printed. A few words respecting it may not, perhaps, be unacceptable. The author's design is to trace the progress made by mankind in morality and in civilization; to point out the causes why nations, once famed for their literary and scientific knowledge, have relapsed into a state of gross ignorance and barbarism; to delineate the manners and customs of the ancient inhabitants of the world; to show what knowledge of the arts they possessed; but, more particularly, to describe their state as to morals and religion. He endeavours to prove that morality and civilization have uniformly kept pace with each other, and that the external circumstances of nations have always had a paramount influence on their moral and intellectual character. These positions he illustrates, as well by the history of the people who were favoured with divine revelation, as by the history of those nations who were destitute of this privilege; and he enumerates the most remarkable particulars in which the Jews either surpassed other nations or were excelled by them. The work is divided into four periods; the first extending from the creation to the deluge; the second, to the calling of Abraham; the third, to the time of Moses; and the fourth, to the Chris-

tion era. The Bible, so far as its history is connected with this subject, has been his principal guide, though all the best writers of antiquity have been carefully consulted and compared. The Professor has also published several other works, among which his "New Version of the Psalms, with Philological Illustrations," and his "*Historia Religionis et Ecclesie Christianæ*," are much esteemed.

The next four discourses are translated from those of the Rev. Dr. J. H. Van der Palm, successor to Dr. Rau in the chair of Oriental Literature, and now Professor of Divinity in the University of Leyden. His deep and extensive knowledge of the ancient languages of the East, induced him to undertake a new translation of the Bible into the Dutch language. Of this work four parts are already printed, the first comprising the Pentateuch, the second the remainder of the historical, the third the poetical, and the fourth the prophetic books of the Old Testament; the fifth will contain the whole of the New Testament.

The four following Sermons are selected from the posthumous discourses of the late Rev. Dr. Elias Annes Borger, Professor of History and Ancient Literature, in the University of Leyden. His principal theological works are "Observations on the Gospel of St. John," and an "Exposition of St. Paul's Epistle to the Galatians." He also wrote two dissertations, which were publicly rewarded by the Society of Haarlem; in one of which he refuted the opinion of Eberhard, "concerning the Origin of Christianity;" and, in the other, "On Mysticism," the rise and progress of the modern German philosophy are detailed, and its absurdities exposed. Professor Borger was born in February 1784 at Joure, a village in Friesland; from his infancy he gave indications of extraordinary abilities, and at the age of seventeen he entered the University of Leyden. After having pursued his studies there for six years, he obtained the degree of Doctor of Divinity, and was immediately appointed "*Theologie Lector*," in which office he remained till 1815, when he was raised to the Professorship of Divinity; but grief occasioned by the loss of his wife, who died a few days after the birth of her first child, rendered him for some time incapable of fulfilling the duties of his office. In 1817, he became Professor of History and Ancient Literature. In 1819, he married a lady of an amiable disposition, and distinguished by uncommon talents, who died the spring following, shortly after the decease of her infant daughter; having lived exactly as many days after her marriage as the Professor's first wife. This last severe stroke was too much for his acute feelings; his mental sufferings overpowered a constitution naturally healthy and vigorous, and in October 1820, in the 37th year of his age, he followed his second wife to the tomb, having survived her scarcely six months.

The last six discourses are from those of the Rev. J. J. Dermout, Chaplain to His Majesty the King of the Netherlands, and Minister of the Dutch Church at the Hague. He is now engaged in writing a History of the Christian Church, of which the first volume is published, and highly commended.' pp. vii—xiii.

The Contents are as follows.

I. The Death of Moses. II. The Excellency of the Gospel. III. The Resignation of Job. IV. The Impossibility of serving God and the World. V. and VI. Insufficiency of the external Profession of Christianity. VII. The Nature and Importance of Religious Fear. VIII. The Progress of Christianity. IX. The Unanimity of the Primitive Church. X. The Necessity of Habitual Preparation for Death. XI. The Prodigal Son. XII. Sin the Source of National Calamities. XIII. Jesus glorified in Heaven. XIV. Piety the Source of Domestic Happiness. XV. Christian Triumph in Affliction. XVI. The Wisdom of Jesus in the selection of his Apostles. XVII. On Providence. XVIII. The Re-union of the Faithful in Futurity. XIX. Our Saviour's Knowledge of Man. XX. The Excellency of Human Nature. XXI. Jesus greater than Jonas, as a Preacher of Repentance. XXII. St. Paul at Athens. XXIII. and XXIV. St. Paul on the Areopagus.

The first thought which is suggested by this view of the contents, is the inaccurate designation of these subjects as 'practical.' No epithet could have been more inapplicable, and we suspect that practical preaching is extremely ill understood and very little relished on the Continent. Such bold, uncompromising appeals to the heart and conscience as distinguish the sermons of Dr. Chalmers, for instance, would be ventured upon by few among either the French or the Dutch clergy. We have found these discourses more orthodox than we had anticipated, but it is orthodoxy cut in stone. As to that part of the volume for which we are indebted to the Chaplain of the King of the Netherlands, even this is saying too much. The manner in which Mr. Dermout speaks of his Lord and ours, is precisely that of a thorough-paced Socinian. The twenty-first sermon opens thus;—

'We so readily yield our assent to the truth of this assertion of our Lord, that it may appear altogether superfluous to dwell on the subject. We cannot, for a moment, doubt that the great Teacher whose name so many millions of men rejoice to bear, was more illustrious than an Israelitish prophet, who, except within the limits of two Asiatic countries, was scarcely known.'

Further on, the Preacher thus introduces some remarks on the superior authority with which Jesus spoke and acted.

'Did I intend, or did the text require me, to bring before you the full splendour of Jesus, as the Lord of heaven and the Son of God, we should not, for a moment, hesitate to kneel before a person who was the brightness of his Father's glory; and Jonah, who could claim no higher title than that of Jehoyah's envoy, would sink into the shade.'

Such miserable sermonizing as this, it were better to have left untranslated. It can do no possible good. The following exordium of the thirteenth sermon, by Professor Van Der Palin, is, we are happy to say, in a very different strain. The text is Rev. v. 9—12.

‘ Jesus, glorified in heaven! Exalted by his Father to majesty and dominion, which to no creature ever was or shall be given! Jesus worshipped and praised, not only because he, from eternity, was God, but because he redeemed men by his blood! Jesus, *our* Saviour and Brother, glorified in heaven! What an object for our pious contemplation! Even now we are permitted to behold him! A door is opened to us, whereby we, as it were, enter into the temple of the Invisible; we see him seated on a throne, from which the lightnings and thunders issue, while around it the bow of the covenant appears! There he is surrounded by angels and creatures of mysterious forms, his shining ministers! There he, who saved the world, sways the sceptre of the universe; and all created beings shout and sing in concert with the hosts of heaven, celebrating his reign as the jubilee of nature!

‘ Grant me your attention, while I, in the *first place*, explain, so far as I am able, the vision of St. John; and, in the *second*, endeavour to convince you, that He who is in heaven so highly exalted, should on earth receive the homage not only of our lips, but of our hearts and lives.’ pp. 211, 12.

After a brief and instructive explanation of the vision of St. John, the Preacher, in the second division, inquires,

‘ To what conclusion does this subject lead us? Do we not feel our obligation to seek, in our degree and manner, to love and praise our Redeemer with all our powers, our lips, our hearts, our lives!

‘ With our mouths. The tribute of the lips is the least offering we can bring. Words pass away, and leave no trace behind: but men do not, therefore, think that the praises of the tongue are of no importance. No! not always are words a sound, a breath, and nothing more; spirit and life may animate them—they may reach the skies, and mingle with the hallelujahs of heaven! Is it not said, “With the mouth confession is made unto salvation,” as well as that “with the heart man believeth unto righteousness?” And though our exalted Saviour has said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;” he has also said, “Whoever shall confess me before men, him will I also confess before my Father which is in heaven.” Is not the gift of speech one of the noblest grants we have received from God? the source of our best pleasures, the bond of social life, the powerful medium of forming the understanding and touching the heart? And when we make use of this inestimable gift to express our sentiments respecting the Saviour of our souls; now in simple confessions, then in more exalted strains; now in the stillness of solitude, or in the bosom of our family, then in the solemn assemblies of the church,—are our

words unmeaning sounds, or do they, like vapours, quickly vanish away? And when the sweet singer of Israel praised his God, because the sacrifice of sincere thanksgiving was more precious in the sight of Jehovah than thousands of oxen or of sheep—spake not the Spirit of the Lord by the mouth of the psalmist? Unhappy the man who can keep silence! Unhappy the lips that never confessed the Redeemer! Unhappy the tongue, that never spake in honour of his name! If we believe that he saved us by his blood; if we cannot deny that he now sits at the right hand of God, ruling the world as the Lord of heaven and earth, how can we refrain from bowing the knee to him? how can we refuse to speak his praise, on whom our breath depends? how can we withhold our grateful songs?—withhold them in the midst of Nature's jubilee! we silent, while all that are in heaven are singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!" Let us glorify him in the midst of a world in which many do not know him; wherein many are ashamed of him; wherein many deem it idolatry to worship him together with his Father. Ah! they know him not, they are not conscious that he has redeemed us with his blood! They believe not that he has overcome, and has sat down with the Father on his throne. But let us, who feel and believe it, adore his name; let not our tongues be silent; let us "show forth his death till he come!"

pp. 220—22.

All four of the sermons which bear the name of this distinguished individual, are of an interesting character, and breathe an animated piety. The sixteenth sermon, by the late Professor Borger, is an ingenious and instructive exhibition of the argument in favour of the truth of Christianity, supplied by the distinctive character of the Apostles, and, in particular, the testimony of Judas. It is, however, an essay, rather than a sermon. The most practical discourses in the volume, are those by the late Mr. Vernede. The fifth and sixth contain some very striking appeals. We must conclude our extracts with the closing paragraphs of the latter discourse.

'And as God has invested with the high office of Judge "that man whom he hath ordained,"—"for the Father judgeth no man, but hath committed all judgment to the Son," so, to excite and assist those who call on his name to "flee from the wrath to come," the supreme Arbiter of our destiny, the Lord Jesus Christ, has made known to us, in terms the most explicit, the sentence that shall issue from his throne against those who call him "Lord! Lord!" but depart not from iniquity: and is it probable, is it possible, that he will not execute his threatening? What madness to go on in sin, presuming that He will revoke his most solemn declarations!—He who is "faithful and true;" He, "with whom is no variableness, nor the shadow of turning;" He, whose "word" shall remain, "though heaven and earth shall pass away;" He, who is "the same yesterday, to-day, and

for ever !"—Yes ; for those who persevere in transgression, this is the alternative—"God" must "be man that he should die," or they must perish for ever. Ah ! if there is one among my hearers whose conscience has been awakened, agitated, and alarmed, by the truths that have been urged upon him, are you determined to run the frightful risk ? Is it not enough to destroy all your delusions, to induce you to struggle against your unful passions, to lead you to renounce the world and its vanities,—that Jesus says to you in his Gospel, unto this hour, "I have never known you ;" you are not yet a Christian ; you have as yet no Saviour in me ? Or, will you never be undeceived, and never abhor your transgressions, until you shall be addressed, in the face of heaven and earth, in those awful words, "Depart from me, ye cursed, into everlasting fire ?"

My friends ; were you ever present when a malefactor, who had been accused and convicted of some capital offence, was brought before the judge to receive the sentence of death ? Perhaps the offender had been long bound with fetters of iron, and had languished in a gloomy dungeon : he could not doubt an ignominious punishment would shortly terminate his days. Meanwhile, neither his chains nor the expectation of death dismayed him. But when he heard his sentence, what a change passed upon him ! His courage failed ; his strength forsook him ; his knees trembled ; his pallid countenance was overspread with a cold dew ; he seemed already to suffer the agonies of the death that awaited him. Feeble, oh, too feeble image of the state of the sinner in the world's last scene ! Without doubt, his spirit, when separated from the body, immediately drinks of the cup of divine indignation, and has a fatal assurance of its eternal destiny. But what new terrors, what deep despair, shall seize the sinner, especially if he have been a Christian in name and in profession, when he shall see the judgment set, and the books opened ; the Judge, who once died for sinners, surrounded by legions of angels, ready to execute his orders ; hell expecting its prey ;—and shall hear the final sentence pronounced on him personally, "I never knew you ; depart from me, you that work iniquity !"

Oh that we could place before you a representation of that awful scene, in colours so vivid, yet so sombre, that it might alarm and "save by fear, pulling them out of the fire ;" some, who till now have plunged in fatal security, and on whom the awful sentence shall infallibly be executed, if they repent not ! O God ! "Set not thy terrors in array against us !" O merciful Redeemer, preserve us by thy almighty grace from hardness of heart ; and let the knowledge of thy terrors, and not less the knowledge of thy love, constrain us to listen now to the voice that says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ;" that, in the last day, thou mayest address to us the transporting invitation : "Come, ye blessed of my Father, enter the kingdom prepared for you from the foundation of the world !" Amen.

We must here bring to a close an article unavoidably ex-

tended beyond our usual limits, but we hope not a tedious or uninteresting one. The diversified extracts we have given, will serve, better than any remarks of ours, to shew of what variety of character and of what intellectual range this species of composition is susceptible. We shall not repeat the remarks we threw out in a former article,* on the causes which have hitherto operated to depress the standard of pulpit eloquence in the English Church; but simply advert to the fact, in proof that the mere absence of eloquence is no indication of a closer adherence to the business of the Apostolic ministry. On the contrary, it will generally be found, that the most eloquent sermons are those which are the most richly tinctured with evangelical truth; and the utmost simplicity and fidelity are by no means incompatible with the highest strains of sublime and pathetic oratory.

Art. VII. *Sketch of the Evidence of Prophecy*; containing an Account of those Prophecies which are distinctly foretold and which have been clearly or literally fulfilled. With an Appendix extracted from Sir Isaac Newton's Observations on the Prophecies. By the Rev. Alexander Keith, Minister of the Parish of St. Cyrus. 12mo. pp. 224. Price 4s. Edinburgh. 1823.

WE are inclined to think that a proper stress has not been laid upon the evidence of Christianity supplied by Prophecy,—that the practical and familiar use has not been made of the argument, which it is capable of affording, and that the prophecies of the Old Testament are much more frequently accommodated, than explained in connexion with their fulfilment. The declaration of our Lord, that if men believed not Moses and the Prophets, neither would they believe though one should rise from the dead,—seems to ascribe to the evidence of prophecy a higher degree of force than that of miracles. He who “knew what was in man,” intimates, that the witness borne to himself by the prophets so many hundreds of years before he came into the world, was, in its very nature, more adapted to convince the Jews of the truth of his Messiahship, than even his subsequent Resurrection. The sign of prophecy was a clearer sign; the testimony more direct and unequivocal. In either case, the proof was supplied by a Divine interposition; in the one instance, by a display of the incommunicable prerogative of foreknowledge, in the other, of

* Art. Butler's Reminiscences. Sept. 1822.

almighty power. But the interposition by which successive prophets were qualified and sent forth, was a series of supernatural interferences, a concurrence of miracles, and therefore more convincing than any solitary fact, how clearly soever supernatural; nor could the voice of one risen from the dead be more truly a communication from the unseen world.

‘That prophecy is the effect of Divine interposition,’ remarks Mr. Keith, ‘cannot be disputed. It is equivalent to any miracle, and is of itself evidently miraculous. The foreknowledge of the actions of free and intelligent agents, is one of the most incomprehensible attributes of the Deity, and is exclusively a Divine perfection. He knows the determination of the human will, though he hath left it free:—he looks upon the future as we look upon the past. And there can be no stronger proof of the interposition of the Most High, than that which prophecy affords. Of all the attributes of the God of the universe, his prescience has bewildered and baffled the most, all the powers of human conception; and an evidence of the exercise of this perfection in the revelation of what the Infinite Mind alone could make known, is the seal of God, which can never be counterfeited, affixed to the truth which it attests.’

But it is not only in the argument with the infidel, that this mode of proof is so effectively available. As connected with the doctrine of Providence, the study of prophecy is most important. Nothing is better adapted to fix and cherish in the mind an habitual conviction of the Divine sovereignty and providential government of the world. History ought to be read by the light of prophecy; for, while it is true, that the literal interpretation of prophecy is supplied by the historian, the moral interpretation of history is supplied by the inspired analysis. In this view, the study may be regarded as an important branch of elementary Christian instruction; and such a work, as the present, which affords a compendious account of the historical and existing proofs of the fulfilment of ancient prophecy, is one that deserves our warmest recommendation.

The volume is divided into seven chapters. Chapter I. is introductory. Chap. II. treats of the Prophecies concerning Christ and the Christian Religion. Chap. III. Prophecies concerning the destruction of Jerusalem. Chap. IV. Prophecies concerning the Jews. Chap. V. & VI. Prophecies concerning the Holy Land, Nineveh, Babylon, Tyre, and Egypt. Chap. VII. The Arabs, the Africans, European Colonies in Asia, and the Church of Rome. VIII. The Prophecies of Daniel.—In illustrating the fulfilment of the predictions relating to the Jews and other nations, Mr. Keith has diligently availed himself of the accounts of those countries furnished by

modern travellers. His volume is by this means rendered as entertaining as it is instructive. It comprises a fund of interesting information, which, to young persons, especially, will be of much assistance in the study of the holy Scriptures.

Art. VIII. *The Slave, and other Poems.* 8vo. pp. 40. London. 1824.

THESE anonymous and unpretending pages would probably have escaped our notice, but for the title, which arrested our attention; and we have been so well pleased with the spirited manner in which the subject is treated, the feeling which pervades it, and the excellence of the sentiments, that we cannot withhold our recommendation of it to the notice of our readers. It opens with the following stanzas.

‘ The Slave! Hark! now I hear the sounding lash,
Far louder than his agonizing cries:
As, from the scourge, gash after ghastly gash,
Spills his hot blood beneath the burning skies.
Lo, lo, he dies! the shrieking victim dies!
Slain by his master’s merciless command!
See where in dust his quivering body lies,
Whilst o’er him still his slaughterer doth stand,
And from his mangled corse scarce stays his bloody hand.

‘ Driven from the world, he scarce can find a grave;
Unless, by night, some trembling comrade steals,
To where yon rocks o’erlook the cavern’d wave,
And there his brother’s gory frame conceals—
Awake! awake! The Negro’s blood appeals
To Heaven and Earth, for vengeance on the head
Of him, whose heart no indignation feels
When thus that blood by Power’s red hand is shed:
Whose every drop still lives, a witness for the dead!

‘ I heard the Negro, on his couch of straw,
When rankling wounds denied his eyelids sleep:
I heard him ask, by what unrighteous law
The oppressor bore him o’er the billowy deep,
And left him in a foreign land to weep?
No friend was near to lend his soul relief;
Moaning he lay, condemned alone to keep
The midnight vigils of consuming grief;
Driven to the dreadful hope, that life might prove but brief.’

The horrors of the Middle Passage are described with much force, and there are some exceedingly striking lines.

‘ He saw the conflict of all passions there,
 With the black train of life-consuming woes—
 Fury and fear, and multiform despair ;
 Curses and screams, and agonizing throes !
 Some calling loud for vengeance on their foes ;
 Others more deeply moaning their dread doom,
 Praying that Death’s lean hand might interpose,
 To snatch them from a worse than living tomb ;
 That in unfathom’d graves their bodies might consume.

‘ Daily the sea devoured the envied dead,
 Into her jaws without contrition thrown :
 And some were given her, ere life had fled,
 And from her trembling seat the soul had flown :
 These heavily sunk, with one convulsive groan,
 Into the cavern of the deep profound ;
 Whilst bubbling billows for a while made known
 The place wherein those dying men were drown’d—
 But soon these swept away, and silence reign’d around.

‘ Without was peace ; but war within prevail’d—
 The strife of spirits struggling with despair !
 For threats, and oaths, and torturing scourges, fail’d,
 Silence to claim midst those assembled there :
 They were oppress’d beyond what men may bear ;
 And, driven to madness, death itself defied—
 They even *longed* the hopeless end to share,
 Of those whose blood the murderer’s hand had dyed,
 And disappointment felt, this hideous boon denied.

‘ There were death-shouts, and ceaseless cries for water ;
 Now fainter heard, now stronger, as at first ;
 Most like the tumult on a field of slaughter,
 Where rampant Death is dared to do his worst,
 And, in new blood, to slake his endless thirst.
 The angered ship-men knit their swarthy brows,
 And in amongst their cargo oft-time burst,
 Striving their suffering victims to arouse,
 With threats of deadly hue, and blows, and vengeful vows.

‘ All was in vain : as if a man should go,
 Into a lazar-house, devoid of skill,
 And seek by wounds to heal a madman’s woe ;
 Or with hard words a vacant heart to fill !
 All was in vain ; the slaves remained still,
 By anguish arm’d, of *Death* the least afraid :
 With ardour, which the hottest rage might chill,
 They dar’d the drawn sword’s sharp and shining blade,
 And curs’d the gain bound hand, the lifted steel that stay’d.’

The Christian Missionary is afterwards introduced, and the moral change is finely depicted, by which the victim of oppression becomes at once emancipated in spirit, and reconciled to his chain.

' I heard that Negro, on his lowly bed,
Thus forced to bid to earthly hopes adieu :
I heard him pray for mercy on the head
Of him, whose bitter wrath his brother slew !
Lonely he lay, but still the sufferer knew,
That more than this his heavenly master bore,
When on the cross, expos'd to public view,
His dying breath forgiveness did implore.
For those whose hellish hate was glutted with his gore !

' Slave-masters ! such is pure Religion's power !
These are the morals Christ's disciples preach !
Let interest alone, then, rule the hour,
And still this gospel will your servants reach !
Shame ! that it should be needful to beseech
A British subject, in these polish'd days,
To let a godly man draw near, and teach
His heathen household, Britain's God to praise,
And train their souls to walk in Wisdom's pleasant ways !'

pp. 17, 18.

After some stanzas, in which the language of indignant remonstrance is succeeded by a solemn and appropriate reference to the fearful meeting which awaits the tyrant and his tortured slave, ' within the awful precincts of the grave,' the poem concludes with the following elegant apostrophe to the friends of the slave.

' Hail, Wilberforce ! the Slave's unwearied friend !
Glory's fair light surround thy saintly head !
Hope's silvery form thy shining steps attend,
And when thy feet life's silent borders tread,
Peace, like an evening star, sweet lustre shed,
And smile thee into heaven ! All hail to thee !
But loftier praise to Him, thy soul that led,
And call'd his honour'd servant forth to be
The agent of his will, which sets the captive free !

' And ye whose voices have for years been heard,
Pleading aloud the helpless Negro's cause,
Blessings be on your truth-arm'd souls conferr'd,
And everlasting honour and applause !
Let not your energies decline, nor pause
One moment in your heav'n-observ'd career ;
For lo, your fame already overawes,
Those heartless realms that Freedom's visits fear,
And tremble when they dream her angel form is near !

' Her army are ye ! By your leader stand,
 And with the work of liberty proceed !
 Not Afric only, but full many a land,
 Beneath tyrannic pride and lust may bleed,
 If ought the triumphs of your arms impede :
 The eyes of kings are on you ! if ye fail
 The cause of Truth triumphantly to plead,
 A thousand well-bribed tongues your fall will hail,
 And henceforth ruddy Power o'er struggling Right prevail.'

pp. 24, 25.

There are two or three pleasing minor poems of a religious cast.

Art. IX. *A Charge delivered to the Clergy of the Archdeaconry of Merioneth, at the Visitation at Dolgelley, July 30, 1823, and Published at their Request. By the Rev. John Jones, M. A. 8vo. pp. 36. Ruthin. 1823.*

MR. JONES is, we understand, a highly respectable man. He is not a sportsman, and he is temperate, which is saying much for a Welch clergyman; and to these negative excellencies, he adds an exemplariness in the discharge of his parochial duties, which does him the highest credit. What a pity that such a man should be so blinded by bigotry, as to perceive nothing to lament in the religious state of the principality, but the progress of Methodism ! He well knows, if he knows any thing about the state of things in Wales, that by the Methodists, whom he grossly calumniates, almost all that has been done of late years in the promotion of Christian knowledge, has been achieved. He even admits that their ascendancy has been occasioned, in part, by the estrangement of the regular clergy from their parishioners, and their unacceptableness to the natives in general. He may have heard of cases in which the clergyman has been obliged to send out a request for the attendance of a parishioner or two, in order to publish the banns of marriage. But he imagines that it is 'the superior education of the clergyman,' that places him in some instances 'too much above his flock.' We doubt this. A true gentleman is never disqualified by the best education for condescending and benevolent intercourse with his inferiors; and the best-bred man is always the most affable. But in truth, few, comparatively, of the Welch clergy have much education to boast of. Mr. Jones has acted very indiscreetly in inviting public attention to this subject. We will not, on this occasion, take advantage of him.

ART. X. SELECT LITERARY INFORMATION.

Shortly will be published, in 2 small vols. The Contributions of Q. Q. to a Periodical Work, with some pieces not before published. By the late Miss Jane Taylor.

The Rev. W. H. Stowell will shortly publish a volume of Lectures, entitled, The Ten Commandments, illustrated and enforced on Christian Principles.

Nearly ready for publication, Journals of the Sieges of the Madras Army, in the Years 1817, 1818, and 1819; with observations on the system, according to which such operations have usually been conducted in India, and a statement of the improvements that appear necessary. By Edward Lake, Ensign of the Honourable East India Company's Madras Engineers. With an atlas of explanatory plates.

A New Series of Religious Tracts, is in a course of publication, entitled The Sabbath Remembrancer. By the Rev. Alexander Fletcher. One Number is published every Saturday, each containing twelve pages of letter press, and embellished with a superior wood-cut. 1d.

Nearly ready, in one vol. post 8vo. A Practical Guide to English Composition; or, a comprehensive System of English Grammar, Criticism, and Logic; arranged and illustrated upon a new and improved plan; containing apposite Principles, Rules, and Examples, for writing correctly and elegantly on every subject; adapted to the use of Schools and of Private Students. By the Rev. Peter Smith, A.M.

In a few weeks will be published, 8vo. Mathematical Tables, containing improved Tables of Logarithms of Numbers, Logarithmic Sines, Tangents, and Secants, together with a number of others, useful in Practical Mathematics, Astronomy, Navigation, Engineering, and Business; preceded by a copious Introduction, embracing their Explanation, and Rules and Formulæ for their application, with a collection of appropriate Exercises. By William Galbraith, A.M. Lecturer on Mathematics, Edinburgh.

A Stereotype Edition of Sallust, for the use of Schools, with English Notes at the foot of the page, and a Historical and Geographical Index at the end of the volume, by Mr. Dymock, Glasgow, will be published in a few days.

Preparing for publication, A Guide to the Lord's Table, in the Catechetical Form; to which are added, An Address to Applicants for Admission to it, and some Meditations to assist their Devotions. By the Rev. Henry Belfrage, D.D.

Mr. John Malcolm, late of the 42d Regiment, has nearly ready for publication, a volume of Poems in fcap 8vo. entitled "The Buccaneer and other Poems."

Speedily will be published, Brief but Authentic Memoirs of the Rev. W. Ward, late Baptist Missionary in India; with a Monody to his Memory. By Samuel Stennett, Minister of the Gospel.

Early in July will be published, in 1 vol. 8vo. Bibliotheca Biblica, a Select List of Books on Sacred Literature; with notices Biographical, Critical, and Bibliographical, intended as a Guide to the consultation of the most useful Writers on Biblical Subjects. By William Orme, Author of the "Life of John Owen, D.D."

*** This publication will contain some account of nearly one thousand books, including editions of the original Scriptures, Concordances to the Hebrew, Greek, Latin, and English Bibles; Hebrew and Greek Lexicons; British and Foreign Commentators on the Scriptures; Books on Sacred Chronology, Geography, and Antiquities; Ecclesiastical Historians; and numerous works of a miscellaneous nature, adapted to the illustration of the word of God: it will also furnish short notices of the age, country, and profession of the authors.

In the press, British Galleries of Art; being a series of descriptive and critical notes of the principal works of Art, in Painting and Sculpture, now existing in England; arranged under the heads of the different public and private Galleries in which they are to be found. The First Part will comprise the following Galleries;—The National (late the Angerstein) Gallery—The Royal Gallery at Windsor Castle—The Royal Gallery at Hampton Court—The Gallery at Cleveland House—Lord Egremont's Gallery at Petworth—The late Fonthill Gallery—The Titian Gallery at Blenheim—The Gallery at Knowle Park—The Dulwich Gallery—Mr. Matthews's Theatrical Gallery. post 8vo.

In the press, *The History of Italy, from the Fall of the Western Empire to the Extinction of the Venetian Republic.* By George Perceval, Esq. In 2 vols. 8vo.

In the press, *The Hermit in Italy; or, Observations on the Manners and Cus-*

toms of the Italians at the Commencement of the Nineteenth Century. 3 vols. 12mo.

In the press, *The Travels of General Baron Minutoli in Lybia and Upper Egypt, with plates and maps.* In 8vo.

ART. XI. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Some Account of the Life of Richard Wilson, Esq. R.A. with Testimonies to his Genius and Memory, and Remarks on his Landscapes. To which are added, various Observations respecting the Pleasure and Advantages to be derived from the study of Nature and the Fine Arts. By T. Wright, Esq. Published for the Benefit of the Artists' Benevolent Fund. In 1 vol. 4to, with a portrait. 11. 7s.

Memoirs, Anecdotes, Facts, and Opinions. Collected and preserved by Letitia Matilda Hawkins. In 2 vols. post 8vo. 11.

Missionary Journal and Memoir of the Rev. Joseph Wolf, Missionary to the Jews. Written by Himself. Revised and edited by John Bayford, Esq. F.S.A. 8vo. 7s.

MISCELLANEOUS.

Sancho, the sacred Trophy, and the unparalleled operations of Episcopacy: with a Presbyterian's Hat. By S. H. Carlisle of Essex. 4s.

Geographical Synopsis of Europe, in 1824. Exhibiting the names of all the states,—capitals with their situation and latitude,—principal towns, mountains, rivers, &c. &c. including every recent alteration of territory made by the Allied Powers. By the Rev. B. Jeanes, of Charmouth. 5s.

The Chimes, or a Call to the Clergy and People of Great Britain. By Amicus. 6d.

Letters on the Character and Poetical Genius of Lord Byron. By Sir Egerton Brydges, Bart. post 8vo. 10s. 6d.

THEOLOGY.

The Christian Stewardship. A Discourse preached before the Homerton College Society, June 1824. By Thomas Morell, President of the Theological Institution at Wymondley. 8vb. 1s. 6d.

Lord Byron's Works viewed in connexion with Christianity and the Obligations of Social Life. A Sermon delivered in Holland Chapel, Kensington, July 4, 1824. By the Rev. John Styles, D.D.

The Bible Teacher's Manual, being the Substance of Holy Scripture in Questions on every Chapter thereof. By Mrs. Sherwood. Part III. containing Leviticus and Numbers. With a map. 1s.

Massillon's Thoughts on different moral and religious Subjects. Extracted from his Works, and arranged under distinct heads. Translated by Rutton Morris, English Minister at Calais. 12mo. 5s.

Observations on the System of Wesleyan Methodism, in a Letter to the Rev. R. Johnson, Superintendent of the Hull Circuit. By Mark Robinson. 8vo. 2s. 6d.

TRAVELS AND TOPOGRAPHY.

The Highlands and Western Isles of Scotland, containing Descriptions of their Scenery and Antiquities, with an Account of the Political History and Ancient Manners, &c. &c. By John Macenloch, M.D. F.R.S. L.S. G.S. &c. &c. In 4 vols. 8vo. 31. 3s.

Five Years Residence in the Canadas: including a Tour through part of the United States of America in the year 1823. By Edward Allen Talbot, Esq. of the Talbot Settlement, Upper Canada. In 2 vols. 8vo. 11. 1s.

A Voyage to Cochin China. By John White, Lieut. in the United States Navy. In 8vo. 10s. 6d.

A Tour on the Continent, through Parts of France, Italy, and Switzerland, in the Years 1817, 18. By Roger Ho, Esq. 8s.

The Modern Traveller. Vols. I., II., and III. Containing Palestine, Syria, and Asia Minor. 5s. 6d. each.